

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Fathers not Papists: or, Six Discourses by the most eloquent Fathers of the Church; with numerous Extracts from their Writings. Translated from the Greek, by HUGH STUART BOYD, Esq. A new Edition, considerably enlarged.* London: Bagster. Sidmouth: Harvey. Pp. xlviii. 448.

THIS book contains an observation which may excite alarm in some, and ridicule in others; for ourselves, we are not ashamed to confess that we read it with some tincture of the former.

It appears to me that the Dissenters must be blind indeed if they cannot perceive what is the end and object of the unslumbering Roman Catholics. I understand that, in this country, Popery is making the most rapid and gigantic strides. Should our national church be done away, I think there is no doubt (humanly speaking) that, in forty or fifty years, perhaps in a less time, Popery will again be the established religion! Then will the Dissenters groan in the anguish of their hearts: they will repent of what they have achieved: they will weep at the remembrance of the good old times; but their repentance and their sorrow will be too late.—P. xxvi.

The whole question indeed turns upon the single point of the preservation of the national establishment. As long as *that* is maintained, some limit will exist to the encroachments of Popery; but let that perish, and the result seems tolerably clear. The present confederacy between popery and dissent is manifestly preserved by self-interest only—for a common interest there cannot be between the principles of blind submission and lawless rebellion. The truth is that the Dissenters expect to divide the spoils of the Church, apportioning, perhaps, to Rome a small consideration for her assistance, or, perhaps, returning barren thanks only; while their popish allies, much shrewder, perceive plainly that the Dissenters are only the inferior animals attending the lordly lion to the chase. Suppose the victim in their paws; suppose the church degraded from her sovereignty, who would step into the vacant throne?

" Nor, should their members in a synod meet,
 Could any church presume to mount the seat
 Above the rest, their discords to decide;
 None would obey, but each would be the guide:
 And, face to face, dissensions would increase.
 For only distance now preserves the peace;
 All, in their turns, accusers and accus'd:
 Babel was never half so much confus'd.
 What one can plead the rest can plead as well;
 For among equals lies no last appeal,
 And all confess themselves are fallible." *

So wrote a Roman Catholic concerning the dissenters—having before testified of our communion,

" *Your Church alone,*
Of all usurpers, best could fill the throne." †

This truth is well known to modern papists, and accordingly they labour to overthrow the "usurpation," well knowing whither, that object accomplished, the crown will return. The extravagancies of dissenters would wear themselves out. A sober nation like the English could never sit out a twenty years' farce of "Presbyter and Independent," like that which was enacted when

" Religion spawn'd a various rout
 Of petulant capricious sects,
 The maggots of corrupted texts,
 That first ran all religion down,
 And after every swarm its own—" ‡

The follies of popery are nothing to this—and this is the result of disunion, while Popery boasts her eternal union; union would then be the great object of the nation's sighs, and even from Rome it would not be then unwelcome. The Papists are providing for this crisis. In Ireland, they have alarmed ministers for their places, and accordingly a partial extermination is promised; while O'Connell, when reproached by his friends for not moving the entire extinction of tithe, informs them in a *published* letter, that he tried for no more than he could get, resolved to accept whatever the Commons would give, and then to press for more! In England, as well as Ireland, we hear daily of *churches* and *CATHEDRALS!!!* opened with all possible attractions for the eye and ear, and of course, with sermons, detailing to crowded audiences the glories and "evidences" of Popery. We are credibly informed that there is not in England one ecclesiastical situation, from the primacy to the smallest benefice, that has not a popish nominal occupant, ready to be converted into a real one, when the proper opportunity arrives! The emissaries of popery are numerous and active. Schools and colleges

* Hind and Panther. II. 463. *seqq.*

† Ibid. 446.

‡ Hudibras. III. ii. 7. *seqq.*

are constantly rising in our cities and towns, and the most attractive parts of the country. "Catholic Tract Societies" are in course of establishment in all parts of the kingdom, to which popish noblemen are munificently contributing.* And no artifice is spared to shew that the creed of Pius IV. is that of the purest ages,—of the Apostles themselves; while the timid are told that Popery is synonymous with Christianity; that if they are not papists—there is but one alternative—Infidelity.†

Were the people of England at large deeply read in the Romish controversy, there would be much less to apprehend. But this the majority never can be; and of those who can, there are many who will not, and many who love a deceit which promises so fairly for both worlds. Nevertheless, there can be no doubt that, from the leisurely and the capable, the times imperatively require an investigation of the subject. The Fathers have always been a favourite ground of Romish reliance; while Protestants, disclaiming them as arbiters of faith, have, very improperly, neglected the study of their writings, which, to the literary man, to the historian, to the divine, to the controversialist, are highly valuable and interesting. In managing the controversy with Rome, some acquaintance with their productions is indispensable. We must never forget, however, to force the papists back upon their own argument. *Primitive authority* is still their clamour; then drive them upon the most primitive of all—the Bible. "The early Fathers!" they cry—then bring forward the *earliest*—the Apostles and Evangelists. Rome cannot stand in the presence of Scripture, however she may endure the light of meaner lamps—

"The touch of kindred earth new strength supplies,
But, hold her up to heaven—the Monster dies." ‡

If *this* argument were constantly applied:—*You claim primitive antiquity; show that you agree with the most primitive*—if the papist were not allowed to quote his Fathers till this point were settled:—

* At Bruges, the Lady Superior of the English Benedictine Nuns, not long since, expressed to an English Romanist gentleman, in the presence of a Protestant friend, her sanguine anticipations of the spread of Popery in England. It is suspected that much of the money for building Popish chapels and colleges comes from abroad.—Ed.

† On the increasing insolence of Popery, we may here observe that a protestant clergyman was bullied out of his office by a popish priest at the last Sheriff's inauguration dinner at the Mansion House, where grace was said by Mr. Sheriff Raphael's confessor. The Chairman who could suffer such a grossness was unworthy of his place. The law allows Mr. Raphael to hold his present office, and the law allows, and does right to allow, that he should, if he pleases, retain a clergyman of his communion as confessor. But of chaplains the law knows nothing, except where they are of the Church of England. Mr. Raphael's spiritual adviser, therefore, had no more right, in etiquette, to say the grace, than any other person present.

‡ Smedley's *Lux Renata*, 609. We are happy to take this opportunity of earnestly commending to our readers (if any can be unacquainted with it) this highly scholarlike, poetical, elegant, and logical composition.

there would soon be an "end of controversy." Yet it is well, if the papist shifts his ground, to shew him that this is untenable too; and this is what we have lately been endeavouring, and what is professed by Mr. Boyd.

A volume, indeed, well answering to the title "*The Fathers not Papists*," might be compiled with small difficulty, and would be exceedingly useful at the present juncture.* Mr. Boyd's title is, we think, unfortunate. It is very true that, in his noble selections from the Greek Fathers, he occasionally produces passages which emphatically condemn Popery; but the great bulk of his numerous extracts do not in the smallest degree bear on the subject. What he says of a small poem of Gregory of Nazianzum, "I give this translation as a specimen, not of orthodoxy, but of the taste and genius of St. Gregory," seems the key to his general plan. Taste and genius, rather than controversial weight, seem the causes of selection; and if the reader should expect a systematic refutation of Popery he would be disappointed. In every other view, the work is eminently beautiful. Mr. Boyd is a fine Greek scholar, an eloquent writer, and a zealous Churchman. In the two latter characters we will first present him to our readers.

To some persons, perhaps to many, it seems probable that in a few years, the Church of England will be no more! And then—God knows what then. If He have decreed her fall, it behoves us to bow in meekness to his heavenly dispensation. As Christians we must be resigned; and yet—can we refrain from tears? It is not sinful if a child put on mourning for its parent. And oh! is not she our parent? Her benediction visited us almost as soon as the breath of heaven. She washed us in her baptismal fount: she hallowed our infancy: she taught us to lisp the endearing names of God and of Christ: she nurtured us in her bosom: she laid before us whatever is great and dignified, whatever is august and glorious, in religion, philosophy, and learning! Unto her are we indebted for a Hooker, and a Taylor; for Bacon, and Newton; for Bentley, and for Porson!—And now, that she is every where reviled and persecuted; now that she is hunted down by Papists, by Unitarians, by Infidels; and—can it be that professing Christians join them? if we cannot save her from destruction, shall not we bear her pall, and be the mourners at her grave!—She sat by our cradle: let us gather round her tomb. There is one death to which her enemies cannot doom her. They cannot efface her from our remembrance. O Angel of our childhood; instructor of our youth; director of our age; thou, whose enemies would degrade thee to their level, because they cannot attain thy greatness; thou wilt not perish altogether! Thou wilt be enshrined in the temple of our hearts; embalmed in gratitude, and immortalized with praise.—Pp. xxiv. xxv.

Mr. Boyd, our readers will perceive, has studied the Greek Fathers with effect. His language is *Chrysostomic*. He is able to understand and to enjoy the great orators of the Greek Church:—and, with one exception, he conveys to the English reader a very competent idea of

* We should like to see Mr. Rose undertaking the Apostolic fathers—the Bishop of Lincoln, Justin Martyr, Tertullian and Origen—and Mr. Croly, Chrysostom, Basil, and Gregory of Nazianzum.

their excellence; his *diction* is often poetic, while theirs is simply rhetorical. Thus we find often *e'en* for *even*; and the natural order of words is frequently disturbed in a manner only justifiable for metrical purposes. Nothing of this kind can Mr. Boyd find in his great originals, and it is a blemish in his translation. As a specimen of his prose, we subjoin an extract from Chrysostom on the Priesthood, in which the writer is describing the responsibilities of the office.

Imagine that you behold before you a stupendous host of infantry, and cavalry, and naval warriors: the sea is obscured by the number of the vessels; the multitude of the plains, and the summit of the mountains, are covered with the phalanxes of horse and foot. The brazen arms glitter in the sun, and to his refulgent blaze the helmets and the shields oppose their lustre. The clashing of the spears, and the neighing of horses, are raised to the canopy of heaven; the bosom of the sea is darkened, no earth appears, but wherever the eye is turned, there is one wide world of brass and iron. An adverse host, fierce in demeanour and terrible in strength, is drawn up in array against them: every thing is prepared: the battle is on the eve of its commencement. Bend your footsteps to the adjoining hamlet, and seizing on a peasant boy, one reared in the bosom of the mountains, and ignorant of every thing (save only his rural flageolet and shepherd's crook), invest him with brazened armour, conduct him through the camp, and initiate him in the horrors of the scene. Let him gaze on the cohorts and their leaders; on the bowmen, the slingers, the prefects, the generals, the infantry, the cavalry, the darters of the javelin, the galleys and their commanders, the close-wedged troops, and the engines of destruction deposited in the ships. Point out to him the marshalled hosts of the opposing enemy, their grim and frowning visages, the tremendous nature of their warfare, and their countless numbers; the declivities, and the precipices, and the inequalities of the mountains. Point out to him horses flying, as it were by magic, and warriors carried through the air, and explain the nature and effect of the enchantment. Next recount the calamities of war. Let him figure to himself the cloud of darts, the shower of arrows, the obscurity in the air, the increasing gloom, the terrific night, which is caused by the missile weapons, whose density intercepts the sunbeam; the dust in concert with the darkness rendering the eyesight ineffectual; inundations of blood, the cries of the fallen, the shouts of the triumphant, the mountains of the dead, chariots bathed in blood, horses and their riders overthrown by the multitude of obstructing corpses; the earth teeming with indiscriminate desolation; clotted gore, shattered armour, splintered javelins, the hoofs of horses and the heads of men together prostrate: here are seen an arm, and a chariot wheel; there the greaves of a warrior, and a breast transfixed; brains sticking to a sword, the fragment of a spear with an eye upon its point. Fail not to describe the naval conflict; some of the ships blazing in the midst of the waters, while others are swallowed by the deep; the roaring of the waves, the clamour of the mariners, the tumult of the soldiery, a deluge of blood confederated with ocean's foam, and in one mingled torrent desolating the vessels: of the dead bodies, some are strewn upon the benches, some buried in the main, some floating on the surface, some dashed with violence on the shore, and others are whirled around by the billowy surge, impeding the progress of the ships. Then, when he shall have beheld each heart-appalling scene of war's dread tragedy; when he shall have thoroughly perused and thoroughly digested this stupendous catalogue of accumulated horrors; unfold the griefs of slavery, and assure him it is an evil worse than death. And having so informed him, address him in words like these: Now, young man, ascend immediately on horseback, and take the sovereign command of that mighty army! Think you, the untutored stripling would be adequate to the charge? Would he not rather, from the first moment that he beheld it, have been ready to expire with terror?—Pp. 195—199.

A fair estimate of Mr. Boyd's poetical powers may be formed from his translation of "St. Gregory's Hymn to the Deity," which we transcribe :

Thee, deathless monarch of the sky,
My soul aspires to glorify :
Grant me, in living verse to sing
Th' eternal Lord, th' Almighty King.
For thee, the tide of praise is roll'd ;
The seraphs strike their chords of gold,
And wake the anthem, soaring high
With Inspiration's ecstasy ;
While angels, quickened by thy glance,
Circle the throne in mystic dance.
For thee, th' unceasing ages roll,
Exulting in their Lord's control.
At thy command the Heaven's expansion
Became the golden stars' fair mansion ;
Flamed high the sun in glory bright ;
Look'd forth the moon with softer light ;
And born thy wondrous works to scan,
And trace the mind which formed the plan,
Uprose thy reasoning creature, Man.
Thou, O my God, createdst all,
The highest heaven, this earthly ball ;
Within thy breast the whole designing ;
By thy sole power each part combining :
At thy command the work's begun !
At thy command the work is done !

Jesus I hail, the Word Divine,
In whom his Father's glories shine ;
By nature equal, God Supreme,
Of angels and of men the theme ;
By whom dim Chaos back was driven,
When through the void, th' expanse of Heaven
He spread, and framed our earthly ball,
That he might rule, the Lord of all.
His Holy Spirit I adore,
The embryo deep who brooded o'er,
And still with kind paternal care,
Inspires and aids the humble prayer.
Tremendous Power !— I hail in thee
A true and living Trinity !

Father of all, through every hour
May I proclaim the Triune Power
Enshrined in deepest mystery !
May every thought which leads from thee,
And lures the wavering mind to stray,
Like morning vapours melt away !
So may I lift my hands to Heaven,
In trembling hope to rise forgiven !
So may I feel the vital flame,
And glorify my Saviour's name !
With holy zeal may I adore him,
And bending in the dust implore him,
That, when he rears his throne sublime
Wreathed with the spoils of Death and Time,

As King, as Lord, as God, to reign,
He may receive his child again!

Grant me, O God, in Judgment's hour,
Alone to feel thy saving power:
Let mercy's ray unclouded shine,
And the full stream of Grace be mine;
For Grace and Glory dwell with thee,
Throughout thy own eternity!—Pp. 383–385.

Of the Popish doctrines incidentally combatted in this volume, we shall proceed to give a summary.

Thus, then, Basil speaks of the Scriptures—of those Scriptures to which, a recent authority has told us, “the Catholic Church has, *in all ages, invariably* condemned free access.”

THE EXORDIUM OF ST. BASIL'S HOMILY ON THE FIRST PSALM.—The books which contain the oracles of Heaven were inspired and connected by the Spirit, in order that from thence, as from a storehouse of spiritual medicines, each man might derive his peculiar remedy. One species of instruction is given us by the prophets: another is presented by the historians: the law furnishes a third; and a fourth is administered in the form of proverbs. But the Book of Psalms unites and concentrates the excellencies of all. It prophesies events yet future: it commemorates facts historical: it teaches rules for, the government of life: it prescribes the bounds of duty:—in a word, it is a treasury of countless blessings, for each afflicted sufferer, replete with consolation. To the wounds of the soul long rankling, it administers a cure; those which are more recent it speedily removes; to the soul diseased it ministers; the soul which is uninjured it preserves inviolate, and every passion which rules despotic it subdues. And how does it effect its purpose? It allures and fascinates the heart: it thrills it with a poetic ecstasy, of which the offspring is reflection sapient. For when the eternal Spirit looked down upon our race, and beheld it averse to virtue; when he beheld us, through our propensity to pleasure, neglectful of the life divine—what counsel did he adopt; what expedient did he employ? He tempered with the charm of melody the voice of precept, that, while by harmonious sounds our ears were ravished, we might imbibe insensibly the blessing of instruction. But so have I seen an experienced physician, who, giving to his patient an unpalatable draught, anointed the cup with honey. Wherefore, in mellifluous numbers these hymns were framed, that the young in nature and the young in holiness, while they seem by poesy to be enchanted, may in truth be disciplined by wisdom. No one of the slothful multitude ever departed from the church retaining a prophetic or apostolic sentence; but verses of the Psalms they chaunt at home, and repeat when passing through the forum. If a man be even infuriate with rage, should a holy psalm steal on his ear melodious, he feels at once the influence of its enchantment, and departs, subdued and harmonized by music's power.—Pp. 235—237.

This passage is not merely the individual testimony of a particular Father to the high excellence of Scripture; though, even in this view alone, it would be conclusive against Rome, who builds on the foundation of the Fathers: but it is important as evincing the anti-popish practice of the Church in Basil's days. It proves that “the Catholic Church” was so far from “denying free access to the Scriptures,” that they were regularly read to the children in the public

assemblies; for to what other purpose should Basil inform us that "no one of the *slothful* multitude ever departed from the church retaining a prophetic or an apostolic sentence?" since, if the Prophets and Apostles were not read in the church, it is evident that the diligent would have returned from church no better versed in prophetic and apostolic lore than the slothful. It is besides evident from the same consideration that the Scriptures were read in the vernacular tongue—for, we apprehend, the attentive and the "slothful," if both ignorant of Latin, would bring away the meaning of equal parts of the Romish service.

On the subject of transubstantiation, Mr. Boyd quotes from Chrysostom the following passage:—

Let no one be a partaker who is not a disciple: let no one receive like Judas, lest he should suffer as Judas suffered. This assembly also is the body of Christ.—P. 177.

To which he appends this note:—

The word *also* plainly refers to the consecrated bread; this assembly, as well as that bread, is the body of Christ. Will the Papists assert that Chrysostom believed his congregation to be literally *changed* into Christ's body?—Pp. 177, 178.

And, in a note to St. Gregory's funeral oration on Gorgonia, Mr. B. observes:—

In one part of the Oration from whence the above extract has been taken, St. Gregory, speaking of the consecrated elements, calls them *ἀντίστα τοῦ τιμίου σώματος ἢ τοῦ αἵματος*. The same expression has Cyril of Jerusalem, *Catach. Mystagog. 5*. When I can bring forward such passages as the above, will any one have the effrontery to tell me that the Greek Fathers believed in transubstantiation?—P. 293, note.

On these testimonies we have the following observations in the Preface, accompanied with some additional patristical evidence on the same subject.

I trust I have made it manifest, that on the subject of the Eucharist, the doctrine of Chrysostom and Gregory was *exactly the same* as that of the Church of England. In doing this, I have done enough.

There are, however, two passages in St. Cyril of Jerusalem; passages of such great importance, that I must not neglect to cite them. I formerly gave them in the first Appendix to my *Select Passages*; but as I have not reprinted that Appendix, I shall here lay them before the Reader. I entreat that he will peruse them with strict attention. I have more reasons than one for entreating him to do so.

"Beware lest thou shouldst suppose this ointment to be mere ointment; for as the bread of the Eucharist, after the invocation of the Holy Spirit is no longer mere bread, but the body of Christ; so also this holy ointment is no longer mere, or, as I may say, common ointment, after the invocation, but the gift of Christ."—*Catach. Mystag. 3*.

"Those things also which are usually hung up at the festivals of their idols, such as flesh, bread, and other provisions, being polluted by the invocation of

unholy dæmons, must be reckoned among the works of Satan. For, as the bread and wine of the eucharist, before the holy invocation of the adorable Trinity, are mere bread and wine, but, when the invocation has been made, the bread becomes the body of Christ, and the wine the blood of Christ; in the self-same manner, those provisions, which in their own nature are mere simple food, through the invocation of dæmons, become impure."—*Catech. Mystag.* 1. —Pp. iii.—v.

These testimonies are, beyond doubt, palpably distinct and express. We must here, however, have a word with Mr. Boyd. He tells us here, and truly, that Chrysostom and Gregory agree with the Church of England. But afterwards (p. xx.) he informs us that this was only the *ancient* doctrine of the English Church, while the modern doctrine of that Church is very different, and more "consistent with sound criticism:"

Namely, that the consecrated elements are emblems or symbols of the body and blood of Christ; denoting, that as our bodies are supported by eating and drinking, so are our souls supported by faith in the sacrificial death of the Lord Jesus.—P. xx.

This assertion we will not hesitate to negative. Let any man read our Communion Service, our XXVIIIth Article, and our Catechism, and then doubt whether a real presence is the doctrine of our Church.* Mr. Boyd's "rational," "sublime," and "glorious"† view, however supported by "sound criticism," has not the countenance, at all events, of the modern clergy. They could not dare to remain in the ministry entertaining an opinion so manifestly opposed to those formularies of faith which they have deliberately subscribed. Mr. Boyd's theory of the eucharist entirely destroys its sacramental character. We grant that "the consecrated elements are emblems or symbols of the body and blood of Christ;" but then we further affirm that under that emblematic representation, our souls are "strengthened and refreshed" by a spiritual union with Christ; that the bread and wine are "a means whereby we receive" "an inward and spiritual grace," and not merely a commemorative sign of an event with which they have no connexion.

It is in the highest degree important that the distinction between a real presence and the doctrine of transubstantiation should be clearly understood;—for want of this distinction, the former, which is eternal truth, has been surrendered to the audacious claim of the Papists. It

* "Grant us so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood," &c. "Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ," &c.—Communion Service. "To such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ."—XXVIIIth Art. "What is the inward part, or thing signified?—The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."—Catechism.

† P. 20.

does not follow that there can be no real presence, because there is no carnal presence. If every faithful partaker of the Lord's Supper does thereby receive grace and strength, and become spiritually united to Christ, then is Christ really present and effectively present, although not carnally.

There is an observation of Mr. Boyd on the other sacrament also, which calls for a passing remark. "Truth and candour," says he, "compel me to state that infant baptism, as well as some of the Popish corruptions, appears to have been *unknown* in the fourth century, except in the very close." We are not about to say Mr. Boyd ought to have been an Anabaptist, because we hold that the Anabaptists themselves ought not to be dissenters; inasmuch as pædobaptism is not *exacted* from the members of the Church, and there is a service by which adults may be baptized, and by immersion. Still, however, the opinion of a scholar may have weight with some, and be quoted as a voucher by others—and the Anabaptists may exult in the support of a learned Churchman, and, perhaps, obtain proselytes to his schism. How Mr. Boyd could conceive that infant baptism was unknown before the end of the fourth century is what we cannot understand, inasmuch as, independently of the strong inferential argument from Scripture, there is express ecclesiastical testimony on the subject, long before that time. In the beginning of the *second* century, Justin Martyr speaks of *old* persons who had been *discipled* to Christ in *their infancy*; and how this could be, except by baptism, Mr. Boyd will not be able to state. Tertullian, in the same century, writes *against* infant baptism; a proof, certainly, that it was not then "*unknown*." Mr. B. will, we doubt not, thank us for refreshing his recollections on this subject, as his language every where proves that nothing would more distress him than to become even the unintentional abettor of schism.

On the supremacy of the Pope the testimony of Chrysostom is thus touched by Mr. B. :—

The Papists found the Pope's claim to Supremacy, on Matth. xvi. 18, pretending that Peter was the *rock* on which the church was to be built. Thus they explain the text. If the Christians had been Roman Catholics in the fourth century, they would undoubtedly have explained it in the same manner. It unfortunately happens that Chrysostom's explanation is wholly different from theirs. He agrees with us; for he says, *οὐδέστι τῇ πίστει τῆς ἐκκλησίας*. See his 54th Hom. on St. Matth. The man who asserts that Chrysostom was a Papist, may assert any thing, and every thing.—P. 205, note.

The correctness of Chrysostom's interpretation is not the question. It may, perhaps, be untenable, although it has high authorities in its favour. But *could Chrysostom have written it, had he been a Papist?* This is the real question; and we agree with Mr. Boyd that he who could hold the affirmative, may assert any thing and every thing.

On the presentation of the cup to the laity, we have the following

incidental passage in Chrysostom's 82d Homily on St. Matthew. That Father is speaking of administering the Sacrament to professing Christians generally.

I will yield up this mortal body, or e'er I will impart the body of my Lord unworthily: I will pour out my blood upon the earth, or e'er I will impart unlawfully that sacred blood.—P. 178.

The same Homily contains another incidental observation, which clearly discovers that auricular confession was not the practice of the Church in Chrysostom's time. He is addressing a priest, on the importance of withholding the sacrament from improper subjects; and says:—

For this purpose hath God ennobled thee with so high an honour, that thou shouldst distinguish such men as these. This is thy brightest crown; this thine unfading wreath; this the ornament thou shouldst wear, not glittering in gold, not decked with jewels. But you will say, How can I know such a one or such a one?—P. 176.

Now, if auricular confession had then been the practice, it is obvious such a question could never have been asked.

On the celibacy of the clergy, Mr. Boyd notices a remarkable passage in one of the poems which he has translated from Gregory of Nazianzum. We give it as stated in the preface:—

In his Iambick Poem De Vitâ Suâ, Gregory records a speech of his father, in which, addressing his son he says,

Οὕτω πόσοντον ἐκμετρέηκας βίον,
Ὅσος διήλθε θυσιῶν ἐμοὶ χρόνος.

This passage is invaluable, for it blows to atoms the Popish subterfuge. We here learn that the father was a priest *before* the son was born. St. Gregory was the *eldest* son. Gregory Nyssen, brother of Basil the Great, was not only married, but continued to have children even after he was made a bishop. Yet is he acknowledged as a saint by that *infallible* and *immutable* church, which does not permit her priests to marry.—P. xxxix. note.

These incidental testimonies are far from unimportant; and they are not, perhaps, the less important for being incidental. Still, however, it is impossible not to regret that a gentleman so well qualified for the task as Mr. Boyd should have preferred the gratification of an elegant taste to the utter demolition of Popery with its own weapons. Oddly, but truly, he says,

The most important part of my book is, not what I have translated from the Fathers, nor what I have said of the Fathers, but what I have advanced respecting the Rhemish Testament, and the Rhemish notes. Are the passages which I have quoted, translated correctly, or incorrectly? Are the assertions in the notes true or false?—P. xxiii.

It is certainly strange to find "the most important part" of a book in the preface, and in a work intituled "The Fathers not Papists" to find "the most important part" taken from another quarter. But, all

this notwithstanding, Mr. Boyd has, as he truly affirms, made out a triumphant case against the Rhemish New Testament. Our readers are aware that this work is an English translation made by that Church which, in all ages, has "invariably condemned free access to the Scriptures," and which, therefore, was not likely to translate them so as to make their meaning very accessible. This translation was made at a time when "free access" was so generally insisted on, that some kind of access could not be denied; and therefore the object was to make it as little "free" as possible. The translation was, of course, made immediately from the Latin Vulgate, which the Romanists hold to be the immediately inspired text, and which the learned Charles Butler had the ignorance to tell Mr. Boyd, was of greater authority than the mutilated MSS. of the Greek Testament, which have come down to us! But, by a strange inconsistency, like that whereby Lord Brougham makes the blundering Peers useful correctors of the infallible Commons, it was thought fit to announce on the title-page, that it was "diligently compared with the original Greek!" The statement was made, of course, to quiet the scruples of such as had heard that the Vulgate was only a translation, and that there was a Greek original in existence. But the effect was such as had not been anticipated. The appeal to the original Greek brought the Protestants upon them—sturdy Greek scholars, and severe philologists. And the dressing the Rhemish translators have received at the hands of Mr. Boyd, though brief, is, certainly, fearfully severe. We present our readers with a part of it.

In the fifth chapter of St. James, and the fourteenth verse, we find these words: "Is any sick among you? let him call for the elders of the Church." In the sixteenth verse we read, "Confess your faults one to another," Ἐξομολογείσθε ἀλλήλοις τὰ παραπτώματα. The Greek words at once show the precise meaning. Christians are commanded to confess their sins to *each other*. But the Church of Rome commands her votaries to confess their sins to a priest. The Popish translator takes advantage of the phrase, *one to another*, and actually subjoins the following note: "That is, to the priests, who were called in, in verse fourteen." Reader, would you not have thought, that leaving religion and honour out of the question, this man would have had more decent pride than to avail himself of a subterfuge so contemptible? In the eleventh chapter of I Corinthians, and the twenty-seventh verse, we are told, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily." Now, reader, mark! The most ancient and valuable Greek manuscripts have *καὶ*; several manuscripts of the vulgate have *et*; the Arabic, the Ancient Syriac, the Coptic, and Æthiopic versions agree with the Greek and the Vulgate; the oldest printed editions of the Vulgate, editions published by Roman Catholics, have *et*; but some Greek manuscripts of less authority, instead of *καὶ* read *ἢ*; and some manuscripts of the Vulgate, instead of *et* read *vel*. The Roman Catholic translator, thinking that this false reading tended to sanction the practice of giving to the laity the communion in one kind, has not scrupled to render the passage thus: "Whosoever shall eat this bread *or* drink this cup." Not content with this, he has appended the following note: "Here the Protes-

tant Testament is corrupted, by putting *and drink*, contrary to the original *ἡ πίψ*, instead of *or drink*." Observe, the most ancient Greek manuscripts, some of the ancient versions, several manuscripts of the Vulgate, and even the oldest editions of the Vulgate, agree exactly with the Protestant translation. And yet we are told, that the Protestant Testament is here corrupted! Can any confidence be placed in such men as these?*

I come now to comment on a passage yet more iniquitous. In the eleventh chapter of Hebrews, and the twenty-first verse, we read, "Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, upon (or over) the top of his staff." *καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.* These words are taken from Genesis, chap. xlvii. ver. 31. The Hebrew word, which the Septuagint translators render *staff*, signifies also a *bed*, and it is most probable that they ought to have so translated it. But whether it was a staff or a bed, it is evident that Jacob leaned upon or over it, while he made obeisance. The Protestant translators, therefore, with great propriety, inserted the word *leaning* before the preposition; but they printed it in *italics*, to shew that it was not in the original. All the ancient versions, the Vulgate alone excepted, coincide exactly with the Greek. Let it be especially observed, that at *ἐπὶ* there is no various reading in any Greek manuscript extant. In all the manuscripts, the preposition immediately follows the last verb. The astonishment of the Protestant reader will be equalled by his indignation, when I inform him that the Popish impostors thus translate the verse: "By faith, Jacob dying blessed each of the sons of Joseph, and adored the top of his rod"!!! To this monstrous rendering, they subjoin the following note: "The apostle here follows the ancient Greek Bible of the Seventy Interpreters, (which translates, in this manner, Gen. xlvii. ver. 31,) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of Jacob's faith. But Protestants, who are no friends to this relative honour, have corrupted the text, by translating it, he worshipped, *leaning upon the top of his staff*; as if this circumstance of leaning upon his staff, were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost."

This note contains two falsehoods! firstly, the Seventy Interpreters *do not translate* in this manner. The Greek words in the Septuagint, and in the passage of Hebrews, are the same. Secondly, the Protestants have *not corrupted* the text. Our translators have rendered the verse, just as any scholar would render it: as Porson himself would render it, if he were now alive, and were to explain the passage *critically*, without reference to any religious opinions. An opponent will perhaps reply, that the Rhenish version was professedly made, not from the Greek, but from the Vulgate: I answer, that in the instances just cited, the Vulgate is manifestly corrupted; for it differs not only from the original Greek, but likewise from the Vulgate of the Old Testament, although it is a quotation from it.

* Many years ago Bishop Milner published some Letters on Ireland. In one of them he unluckily commented on translations of Scripture; and speaking of the above text, said, "our faithful version reads OR." As Dr. Milner resided in this learned country, amid the blaze of critical erudition, one might have supposed that in the course of some years he would have caught a faint glimmer. But no such thing. In "The End of Religious Controversy," he astounds us with a passage which I shall cite, not from the *first*, but from "the fifth edition, with considerable emendations by the author." The Apostle says, "Whosoever shall eat this bread, OR drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord." True it is, that in the English Bible the text is here corrupted; the conjunctive AND, being put for the disjunctive OR, contrary to the original Greek, as well as to the Latin Vulgate!!!! Just before he blamed a Protestant opponent for having suppressed this text!!! This is Bishop Milner, one of the most learned of the English Roman Catholic Divines! What are we to think of his brethren in general? What must be the state of their biblical knowledge?

I have already observed, that the text in Hebrews is quoted from one in Genesis. I must not overlook this important fact, namely, that in these two places the Vulgate is at variance with itself. The passage in Hebrews is thus given—*Fide, Jacob moriens, singulos filiorum Joseph benedixit, et adoravit fustigium virgæ ejus.* In Genesis it stands thus—*Et ille, Jura ergo, inquit, mihi. Quo juravite, adoravit Israel Deum, conversus ad lectuli caput.*

We find then that the Vulgate of the New, differs from the Vulgate of the Old Testament. It is manifest, that one out of the two must be wrong; yet, are not the priest-ridden laity bound to believe in the divine authority and infallibility of both? If I had got at hand the Douay version of the Old Testament, I should, perhaps, discover that it contains a third reading. The fact is, that very few ancient works have come down to us, in such a corrupt, mutilated, mangled state, as the poor Vulgate.

Reader, be patient: I will call your attention to only one more instance. 1 Cor. ch. ix. ver. 5, is thus rendered by those lovers of truth, the Rhemish translators: "Have we not power to carry about a woman, a sister?" They then subjoin the following note: "Protestants have corrupted this text, by rendering it, *a sister, a wife.*" This note, like the others which I have cited, contains an unprincipled falsehood. The Protestants have *not* corrupted the text. They have rendered the two substantives in the order in which they stand in the Greek; and they have translated them exactly as Bentley and Porson would have translated them, if those great scholars had been indifferent to all religious systems, and had been investigating the passage critically.

Every reader who is a competent judge, must have seen that all I have advanced is strictly true; that in all the cited passages, *our own* translation is correct, and the *Rhemish version erroneous*; that the notes which I have brought forward are made up of calumny and falsehood.—P. x.—xvi.

We must here conclude our notice of Mr. Boyd, offering him our sincere thanks for his elegant, learned, and useful volume, and his eloquent defence of our persecuted Church. We commend his practice as a parting *verbum sap.*

I have been told that the Roman Catholics do not like the word *Papist*, considering it a term of reproach. I therefore think it right to state, that I use it to avoid the too frequent recurrence of the same expressions. For this reason, I shall sometimes say *The Romanists*. I certainly will never say *The Catholics*; and I am astonished that Protestants do not perceive the glaring impropriety of applying to them this term.—P. vi. note.

ART. II.—*Library of Useful Knowledge. History of the Church, By the Rev. G. WADDINGTON, M.A., Fellow of Trinity College, Cambridge, and Prebendary of Ferring in the Cathedral Church of Chichester. [Published under the Superintendence of the Society for the Diffusion of Useful Knowledge.] London: Baldwin and Craddock, Pp. 738. 1833.*

It was with sentiments of surprise, mingled with feelings both of satisfaction and apprehension, that we sometime since learnt the decision of the above-named Society to publish a History of the Church. It was truly matter of surprise that such a Society should think that the knowledge of any thing connected with the gospel came under the denomination of Useful; that they should lend their name

to such a work was also matter of satisfaction, inasmuch as it was the virtual abandonment of those principles, openly professed and acted on by so many of the members of this Society, that religion might safely be passed over in any public undertaking. With the consistency of all this, we, of course, are not concerned : but we must honestly confess, that whatever other feelings we possessed, they were subordinate to one of great apprehension. When we recollected the history of the Jews, written by a Clergyman of the Church, and a Professor in the University of Oxford, published by Mr. Murray, our apprehensions were by no means diminished. We felt that the mere fact of the author (the Rev. George Waddington) being a Clergyman, and Member of the University of Cambridge, was no sufficient guarantee for the sentiments to be inculcated in the work. And when the Publisher of the Quarterly (notwithstanding the loud remonstrances against such conduct) still persists in issuing fresh editions of the subtle poison as fast as *the trade* can dispose of them ; we certainly had no right to expect, from this Society, any great tenderness as to the prejudices and views of the friends of the Church. But our apprehensions arose not merely from the religious opinions supposed to be entertained by many of the members of this Society, and the openly professed sentiments of others, in the affair of the (so called) University of London ; but they arose mainly from the undertaking itself. We do not, perhaps, regard the system pursued by this Society as the best means of diffusing useful knowledge. This, however, is an affair of comparatively small importance while their attention is confined to other subjects ; but any undertaking which touches that one subject, with which all our most important hopes and fears are connected, ought certainly to call forth the most unceasing vigilance of Christians. Faults, or mistakes, which in other matters might be passed over as venial, ought here to be subjected to the most rigid treatment. In the various efforts to diffuse knowledge, by means of a continued series of works, which have recently been undertaken, it is certainly a remarkable feature to find that religion makes a prominent figure. Thus we have histories of the Jews, of the Bible, and of the Church ; a history of Mahomet, and of others who have, in their day, influenced the religious opinions of mankind. Mr. Southey, in his excellent works—the History of the Church,—in his Vindication of it, addressed to Mr. Butler ; in his History of Methodism, and his republication of Bunyan's Pilgrim's Progress, with the very curious life of that personage prefixed,—has done much, probably, to excite the taste for such kinds of literature. Mr. Butler's History of the (so called) Roman Catholic Church, and, we believe, a History of the Dissenters, followed in Mr. Southey's wake. The taste for such works evidently exists to a great extent ; but that the means to gratify it, now adopted, are liable to very great objection we dare not dissemble. We

hold that none but a sincere Christian, actuated by the very highest motives, and under a sense of the greatness and difficulty of the work, and of its incalculable importance, pursuing it in a spirit of prayer, of humility, and the fear of God, ought to presume to write on such subjects.

The great error of Mr. Milman, in his *History of the Jews*, was, that he tried to *lower it down* to the mere tone of an ordinary history; and here again we have had the *History of the Church* coming out alternately with the *History of Insects*; with the histories of architects, sculptors, painters, and we know not what beside: perhaps, ere long, we shall have, on the first of January, a number of the history of the Church, to be followed in the succeeding months by numbers of the history of the stage, the history of opera dancers, or the history of the beauties of the court of his most sacred majesty, Charles the Second, or with Pepy's *Memoirs* in a condensed and cheaper form. The mere familiarity with which these matters must be treated, from the very nature of such undertakings, is injurious. Religion is thrust down from her exalted character, of being the most important and awful of all subjects, to be placed on a level with common literary undertakings. Instead of being the supreme divinity of the temple, she is merely placed in a common niche in the great pantheon of literature. No one can doubt that it must have a sad and chilling effect upon the mind of him who writes on such a subject, to feel that he must, to a certain extent, sacrifice his own principles, to be lowered down to the diminutive standard of a committee of revision; or that he must submit his lucubrations to the Procrustes' bed of the profits and loss of the literary undertaking. We hold, therefore, that such matters as these had better be left to individual exertion; as at present conducted, they cannot promote the cause and investigation of truth; but by being, as much as possible, conformed to the ephemeral opinions and feelings of the present hour, have only a tendency to perpetuate error and prejudice. We affirm, therefore, that there is, and must be, in such undertakings, a tendency to lower sacred things down to the familiarity of what is common; and to make them come down to the vulgar notions of the present hour, instead of raising the opinions of men up to the standard of truth and virtue. We hold that it is utterly improper to write a history of sacred things in the mere mercantile spirit of an ordinary literary undertaking, and to contract to supply so many sheets by such a given time, lest the concern should stand still. Our older works were written in a different spirit, and no one can doubt the zeal, the ability, and piety with which Mr. Southey sent forth his works before mentioned.

All circumstances, however, considered, we cannot but acknowledge that this work is really far beyond what could have been reasonably

expected; and (after the observations which we have thought it our imperative duty to make on these literary undertakings generally) we cannot, in justice to Mr. W., withhold the following sentiment from his Preface, with reference to this work :—

I am not blind to the various and even opposite dangers which beset it; and least of all am I insensible to the peculiar and most solemn importance of the subject. But I approach it with deliberation as well as reverence, willing to consecrate to God's service the fruits of an insufficient, but not careless diligence, and also trusting, by his Divine aid, to preserve the straight path which leads through truth unto wisdom.

The division of the work is also judicious. It is divided into five periods. The *first* terminates with the accession of Constantine. The *second* carries us through the age of Charlemagne. The *third* conducts us to the death of Gregory VII. The *fourth* to the removal of the seat of papal government from Rome to Avignon. The *last* division ends at the Reformation. Beyond this, we presume, the Society does not take the history of the Church under their especial protection; a decision, in the wisdom of which we perfectly acquiesce. The history of the first period is contained in the first five chapters; the subject discussed in these chapters are as follows :—Cap. I. The Propagation of Christianity. Cap. II. On the Numbers, Discipline, Doctrine, and Morality of the Primitive Church. Cap. III. The Progress of Christianity, from the year 200, A.D. till the Accession of Constantine, A.D. 313. Cap. IV. On the Persecutions of several Roman Emperors. Cap. V. On the Heresies of the three first (*Qu.* first three?) Centuries.

The end of the Preface contains some sentiments to which various interpretations may be given. It is asserted, that “diversity in religious opinion is inseparable from religious belief;” it is also there asserted, that “the moral effect of this great historical lesson can be only uncontentionous, unlimited moderation.” These sentiments are somewhat modified, it is true, by the context; nor perhaps would it have been worth while to have noticed them, had they not been followed up by a declaration (in Cap. VI. p. 85) that it was a “fallacious supposition, which afterwards animated the Roman church, and which has misled despots and bigots in every age, that unanimity in religious belief and practice was a thing attainable.” If all that is meant and intended by these declarations is simply to show the impolicy and wickedness of persecution, we do not yield to Mr. Waddington, or to any of the (so called) friends of civil and religious liberty, in giving them our hearty assent: but if it be meant to justify the setting up of every man's own private opinion, or to maintain that every man has a perfect right (according to his own will and pleasure) to break and violate the unity of the church of Christ, then we utterly reject them; and in opposition to them, remind Mr. W. of the declarations of Scripture on the necessity of unity, and the sinfulness of heresy and schism; and

we would also hint, that our own Church, and all the fathers of the Reformation, thought it no tyrannical exercise of church authority to impose fixed and definite articles of faith, and formularies for public worship and discipline. On the whole, we cannot but fear, that this is a concession to the practice and sentiments of the modern dissenters, and of free-thinking Unitarians.

With regard to the church of Corinth, Mr. W. has fallen into a strange error. When speaking of the dissension and contumacy with which it was deformed, he says: "Cephas and Apollos divided the very converts of the Apostle;" *i. e.* of St. Paul. Now it is extraordinary that such an error should have been committed in the very teeth of that Apostle's declaration. It is true, the Apostle represents them as saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;" (1 Cor. i. 12); but he afterwards informs us, in chap. iv. ver. 6, "And those things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written;" (*viz.* in the foregoing part of this very Epistle); "that no one of you be puffed up for one against another."

It is therefore exceedingly plain, that these factions in the church of Corinth were not formed in favour of the different Apostles, but in favour of different teachers among the Corinthians themselves; and that the Apostle only used the names of himself, of Cephas, Apollos, and even of Christ, to show the folly and wickedness of such conduct in a more palpable manner. As no one could for a moment think that Christ could be divided; "that Paul could be crucified for them; or that they could be baptized in the name of Paul;" so much less could this be imagined in the case of any inferior teachers: and therefore he would have them not "be puffed up for one against another," and not to think of any man that he was above what he had described all ministers of the gospel to be in this Epistle; that they were to be esteemed only as servants of God, "*as ministers by whom they had believed.*" Paul might plant, and Apollos water; it was God alone who could give the increase." So great a mistake, and such a misrepresentation of the plain and acknowledged sense of the Holy Scriptures, is really astonishing in the historian of the church of Christ.

This same church of Corinth, however, seems to be a great source of embarrassment to Mr. W.; whilst he laudably labours, on most occasions, to show the high antiquity of episcopal government in the church, he nevertheless, now and then, (probably having the fear of the Society for the Diffusion of Useful Knowledge, and of Lord Brougham and Vaux, before his eyes,) seems anxious to show his own opinion to be, that that government, after all, is perhaps to be placed among those *indifferent matters*, which may vary according to circumstances. Although, therefore, (in page 20,) he admits that every church, of which we possess any

distinct information, has episcopal government before the conclusion of the first century, "yet," he says, "it is equally true, that neither our Saviour nor his Apostles have left any express and positive ordinances for the administration of the church; desiring perhaps that *that* which was intended for every age and condition of man, to be the associate and guardian of every form of civil government, should have the means of accommodating its external and earthly shape to the various modifications of human polity;" and accordingly we are assured (page 12), in accordance with these principles, that in the church of Corinth, at the time the celebrated Letter of St. Clement was addressed to it, "The episcopal form of government was clearly not yet here established, probably as being adverse to the republican spirit of Greece;" and again, in the note to page 21, "the church of Corinth seems indeed to be the only exception;" *i. e.* to the universality of episcopal government.

That this is not the doctrine of the Church of England will (we suppose) not be denied; and at the present time, perhaps, it is not amiss to advert to it. For, if this be a correct view of the subject, then, whenever the legislature of this country, moved by their own special pleasure, or urged by clamour from without, shall vote episcopacy to be *adverse* to "the spirit of the age," or (as *beautifully* expressed in the language of the Act by which episcopacy was abolished in Scotland) that "it is become odious to the people;" why, we suppose, the Church of England must even submit, and turn Presbyterians or Independents. If the former, Mr. W. happily furnishes us with the authority of the church of Corinth in favour of that form; although *Independency* is undoubtedly much more in accordance with the spirit of the present day, or at least with that which is perpetually dinned into our ears as such.

If Mr. W. is right in inculcating this doctrine, then are our forefathers wrong, who resisted the abolition of episcopacy even unto the death; then are our brethren in Scotland wrong, who have undergone many a persecution, and cheerfully suffered the spoiling of their goods, rather than abandon it; and then (which will perhaps have greater weight with an age which boasts the schoolmaster to be abroad) will a numerous and excellent body of Christians in America be in great error. This last example, and the fact of the flourishing and increasing importance of our episcopal brethren in those parts, of which the *Numbers of the CHRISTIAN REMEMBRANCER* give us, from time to time, such interesting accounts, shows that episcopacy may flourish under a democracy as well as under a monarchy; that it is as compatible with the sovereignty of the *demos* as with any other form of government.

We cannot, however, but remind Mr. W. that these are the genuine sentiments of the dissenters; and though we would not be harsh in our judgment of others in such matters, yet we cannot but bear in mind

this remarkable fact, that the most celebrated names amongst the foreign Protestants, from the Reformation downwards, even of those who rejected episcopacy, have passed loud encomiums on the constitution of our Church; and that even Calvin, the *inventor* of the Presbyterian form, condemned those who sought to change its episcopal constitution. The dissenters have indeed long given up the notion of the divine origin of Independency; and the Presbyterians seem little, now-a-days, to insist on the divinity of every single article of their form, having perhaps for a long time had a shrewd guess, that it is not found in the New Testament, but was manufactured, *for a particular purpose*, at Geneva; whilst, with respect to Episcopacy, as the party and factious medium through which it was once viewed has passed away, it has gradually risen in the estimation of its followers; and is regarded, both here and in America, as of apostolical, and therefore of divine, appointment; as resting on the same foundation as the observance whereby *the first day of the week* is now peculiarly appropriated by the christian church, rather than any other, to be "the Lord's-day."

With regard to the subject which has called forth these observations, we may just remark, that, even if the Church of Corinth was not at a very early period under the government of a Bishop, it by no means follows that it was what Mr. W. calls *presbyterial*; at least, not in the modern sense of that word. Will any one deny that the presbyters and deacons, then superintending it, had not been ordained by an Apostle? Can we suppose that St. Paul acted differently at Corinth to his conduct in other churches? We might as well say that any diocese which, from accidental circumstances, continued for some time without re-electing a new Bishop on the death of a former one, was presbyterian, though all the ministers had received episcopal ordination. We cannot therefore but think, that the terms in which Mr. W. has spoken of the church of Corinth, not only contradict the present opinions of the Church of England very unnecessarily, but have a direct tendency to lead his readers into an important error.

We cannot but think that we have here an example of that evil we before hinted at as necessarily attending such publications as the present. To suppose that works intimately connected with religion or politics, like the present and many others of this Society's publications, can come forth under their authority, and not at the same time be necessarily made, to a certain extent, the mere vehicles of the opinions known to be patronized by the leading and influential members, is to expect a moral miracle; and we may perhaps add, that *such a miracle was never very seriously expected by those gentlemen*. Whether the world be really benefited by books, in which the facts of history, and the doctrines of religion, must be *softened down* to suit the views of party, instead of being presented in all the bold simplicity of truth, we

think more than questionable. But the great mischief done by such a Society consists in this, that you are never certain of getting at the genuine opinions of the writers themselves, who are patronized by them. When a man writes a book he is supposed to have examined the subject, and to be so far a safe guide; the peculiar bias and prejudices of his mind will soon be discovered, and, perhaps, are previously well known; at any rate, he bears the sole responsibility in his own person, and his work must make its way chiefly by its own pretensions and merits. But the bare fact of the patronage of such a society as this must always lead to the supposition, that the writer is more anxious to please his patrons, than to speak boldly and honestly his own sentiments. By throwing a strong light on some parts, and by a skilful management of shade, it is easy to accomplish the task; and the effect of the whole is, that you have not the unbiassed sentiments of a man who has examined the subject for the purpose of giving an opinion, but the views of a committee, who have never examined the subject at all, and therefore are totally incompetent for the work they have undertaken. The writer, by sharing his responsibility with others, does, in fact, shift it from his own shoulders; and thus the old proverb is abundantly verified, that "what is every body's business, is that of nobody." The writer, who ought to know the whole truth, is not responsible; and the committee, who do not know it, are; and thus, to use another very homely illustration, "between two stools" the poor truth "comes to the ground."

Does any one imagine that the influential members of this Society know any thing about the early church of Corinth, or about the history of episcopal government? Does he suppose that any writer patronized by them is such a goose as to think that they are great admirers of Bishops, or of a strict ecclesiastical discipline? May he not reasonably suppose that they are too *liberal* to wish to shock the prejudices of *their dissenting brethren* in this respect?

That the dissenters have still prejudices of this sort appears plainly enough from a recent affair, which does not reflect very high credit upon those concerned in it. Some time since we saw an advertisement in which a new edition of *Milman's Internal History of the Church of Christ* was announced as shortly forthcoming, in which all those parts having reference to the high authority and apostolical appointment of Bishops were to be omitted. After all, it will be certainly a curious thing to read such a history; for so intimately is Episcopacy interwoven with the history of the primitive church, that those who wish to banish all traces of it, will be put to some awkward shifts to effect their object. How odd it will be, when we come to the names of the great luminaries of the Church, to read them curtailed of their fair proportions; and instead of having them called Bishops, to find substituted some title in

accordance with the taste of modern dissent. At this rate we shall hear of "The Reverend Mr. Ignatius, Preacher of the Gospel." As to the origin of such a plan, we know nothing; but would only remind those who patronize it, that they themselves were loud enough in exposing the conduct of the Unitarians, when, three or four years ago, they published *Watts's Hymns* (as they still persisted in calling them), though carefully, by means of *omissions and additions*, suited to the doctrines of modern Socinians. We need not, however, be surprised at this, when we remember that men have been led, by party zeal, to tamper with the Word of God itself. Of this the efforts of the Unitarians, in modern times, are a lamentable proof; but they have only followed at a humble distance the sectaries of the days of puritanism, who were in the habit of issuing forth editions of the Holy Scriptures, mutilated and altered to suit their own opinions.*

Thus far only our limits permit us to advance at present; but we could not further delay the above observations upon an important doctrine contained in that part of the work to which we have briefly called the attention of our readers. Indeed, as we have already hinted, any thing proceeding from the Society for what we term the *Confusion of Useful Knowledge*, whether religious or political, we naturally look upon with a very suspicious eye; well knowing that the whole tendency of liberalism is to pull down all above, and trample upon all beneath its own standard.

LITERARY REPORT.

Metrical Exercises upon Scripture Texts, and Miscellaneous Poems.

By HARRIET REBECCA KING. London: Smith, Elder, & Co. 1834. 12mo. Pp. 168.

IN a very modest and unpretending preface, the authoress of this little volume intimates that a nervous deafness, which rendered her unable to hear the preacher in her attendance upon public worship, induced her to take this means of rivetting her attention on his text; and we wish every one could evince the same earnest desire to profit to the utmost by their opportunities, and the same humble and holy feelings. Some of the pieces display a high poetic character, and to all admirers of sacred verse—to

those who love to read the pure doctrines of our religion paraphrased in sweet and striking language, we would warmly recommend the collection. There is a strain of cheerful submission to every dispensation of the Great Allwise—a desire to recognize the signs of mercy in every event—a strong evidence of (to use her own words)

"a grateful heart,
Which God in mercy bruised, in mercy
healed."

Amongst the miscellaneous poems, there is a sweet and womanly effusion on a painting executed by her mother, and some very touching lines on a severe domestic affliction in the family of her friend, the Rev. W. Wood, (the

* See D'Israeli's *Curiosities of Literature*, where this is proved to have been a common practice in those times.

author of "Death-Bed Scenes,") who was at that time the Vicar of Fulham. We hope many of our readers will peruse the work for themselves, and shall be content to give but one specimen, which we cannot forbear quoting, as combining great beauty of expression with much sound, practical, christian morality.

Ephesians v. 14.—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

See also St. John's Gospel, chap. xi.

The sleep of sin is on thee now,
My soul! thou art oppress'd:
The weak resolve, the wavering vow,
These, these thy dreams molest.

Awake, thou sleeper! and arise
From error's death-like night:
To heaven's high portal lift thine eyes,
And Christ shall give thee light.

Bound hand and foot, within the grave
Thou many days hast lain;
But He whose office is to save,
Calls thee, Come forth again!

Awake, arise, shake off thy bands,
And bend in worship low,
The mighty Lord himself commands
To loose and let thee go!

Go forth, then, in the strength of faith,
The confidence of prayer:
Continued trance, indeed, is death;
Its final doom—despair.

—
The Protestant Penny Magazine.
Published Monthly. Nos. I. to IV.
Dublin: Robertson & Co. London:
Houlston & Son; Nesbit.
Manchester: Ambery. Edinburgh:
Wauha and Innes. Glasgow:
M'Phun. 1834.

A WELL-TIMED publication, full of important truths and facts: it is cheap, and well-printed; and we trust that it will receive, what it deserves, an extensive circulation. We rejoice to see that its agents are established in different parts of Great Britain, as well as at Dublin. While the Romanists are exerting themselves to the utmost in order to propagate the unchristian and antichristian dogmas peculiar to the Latin or Romish section of the universal professing Christian Church, it becomes the bounden duty of Protestants to leave no fair and

proper effort unattempted, to defend the holy cause of God and of the un-mutilated gospel of Jesus Christ. We rejoice to learn that the General Assembly of the Established, or Presbyterian Church, in Scotland, has revived the attention of their clergy to an old act, by which every clergyman of that Church is required to preach once a quarter against the errors of Popery: and we would respectfully remind the clergy of our own Reformed Episcopal Church, that by the first canon, which is obligatory upon them, since it has not virtually been repealed by any subsequent act of parliament, "all ecclesiastical persons having cure of souls, and all other preachers and readers of divinity lectures, shall, to the utmost of their wit, knowledge, and learning, *without any colour or dissimulation, teach, manifest, open, and declare* FOUR TIMES EVERY YEAR, AT THE LEAST, *in their sermons and other collections and lectures, that all usurped and foreign power—forasmuch as the same hath no establishment nor ground by the law of God—is, for most just causes, taken away and abolished: and that therefore no manner of obedience or subjection, within his Majesty's realms and dominions, is due to any such foreign power; but that the King's power, within his realms of England, Scotland, Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in earth."*

Many of the clergy of our Church, we know, do comply with the spirit of this canon, by introducing—not merely once a quarter, but as often as a proper opportunity presents itself—strong incidental arguments and proofs against the supremacy arrogated to himself by the Roman Pontiff, as well as against the other errors of the Romish Church; which (we must remind our readers) has not rescinded or repealed one single sentence of the intolerant decrees of her councils and creed against those, whom she is pleased to denounce as heretics.

An Elementary Course of Lectures on the Criticism, Interpretation, and Leading Doctrines of the Bible, delivered at Bristol College, in the Years 1832, 1833. By W. D. CONYBEARE, M.A. London: Murray. 1834. 18mo. Pp. xxiii. 304.

THESE Lectures, which are strictly elementary, are eight in number. They are very perspicuously written, and are well calculated for the purpose for which they were composed. They treat on the Inspiration of the Holy Scriptures, and the determination of the Sacred Text—on the Means and Rules of Scriptural Interpretation and on Hermeneutics—on the Mysteriousness of certain Doctrines of the Christian Religion—on the Alienation of Man's Moral Condition—on the Doctrine of the Atonement—on the Divinity of Christ—on the Personality of the Holy Spirit—on the Trinitarian Testimonies of the Apostolic Fathers—and on the Influences of the Holy Spirit.

Devotional Reflections on the Psalms of David; for the use of Christians of all Denominations. By THOMAS CARPENTER, Author of the "Christian's Manual," &c. &c. London: Hurst. 1834. 18mo. Pp. 204.

WHOEVER may have read the "Christian's Manual," which we some time since recommended to the notice of our readers, will have observed the truly christian feeling and temper which pervades the religious writings of Mr. Carpenter. The little volume before us has been written with a view to raise the spirit of devotion and prayer. This, we doubt not, an attentive perusal will effect. From the manner in which the different portions of the Psalms are treated, it might have been justly styled "Prayerful Reflections." We think the work calculated to administer christian comfort and edification to all classes; and would be particularly useful as a manual to lend to the poor: we therefore most cheerfully recommend it to the attention of all Christians.

The Union between Church and State Considered and Defended. A Sermon preached at the Visitation of the Venerable Robert Markham, M.A. Archdeacon of York. By the Rev. W. SNOWDEN, B.D. &c. &c. London: Hurst; Hatchard & Son. Pp. 31.

SOUND and argumentative—clearly proving that it is imperative upon every christian government to provide for all classes of subjects the means of christian worship and instruction.

A Sermon, preached in the Parish Church of Dunstable, in the County of Bedford, for the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By the Rev. G. E. WHITLEY, M.A. of Trinity College, Cambridge, Vicar of Eaton Bray, in the County of Bedford, and Chaplain to Earl Beauchamp. London: Rivingtons. Pp. 24.

THE powerful and almost innumerable claims of these unrivalled Societies are here ably advocated, and the Church of England successfully vindicated against the charge of indifference to the spread of the gospel.

An Invitation to the Lord's Supper; given in paraphrase of Passages selected from the Old and New Testament, the Book of Common Prayer, and the Communion Service of the Established Church, &c. London: Hatchard. Pp. 31.

THE design is good; but of the paraphrase, we can only say, with Pope, "To heavenly themes diviner strains belong!!"

"Redeeming the Time:" a Sermon, preached at St. Bartholomew's Chapel, Sydenham, on Sunday, September 7, 1834, in aid of the National School. By the Rev. THOMAS BOWDLER, M.A. London: Rivingtons. Pp. 24.

WE have more than once observed, that it would be far better for the interests of the Church, if her ministers

read more and published less; and we do not think that either the argument or *copia fundi* of the discourse before us will add to the reputation of the author.

Sermons to Young People. By the late Rev. SAMUEL LAVINGTON, of Bideford, Devon. A new Edition. London: Davis & Porter. Pp. 304.

THESE Sermons were delivered in the pursuance of the will of Captain Young, who left a small legacy for the support of an annual lecture to the young. Their chief characteristic is a beautiful simplicity, which goes home to the heart; and which has rendered them a great favourite with all denominations of Christians. An interesting memoir is prefixed.

Practical Truths from Homely Sayings. London: Hatchard. 12mo. Pp. 271.

THE object of this very pretty little work is to show how the same principles which guide man in his temporal concerns, should influence him in those which are eternal; and by means of sayings which are familiar, and easily understood, to connect scriptural precepts, examples, and encouragements, with the common duties of every-day life. This task has been executed in a very pleasing style, and we recommend the book as an excellent *Christmas-box*, which the old may give, and the young receive, with advantage.

The Pulpit, No. 620.—The Superiority of the Established Church: a Sermon. By the Rev. GILBERT CHESNUTT, B.A. of St. Peter's, Walworth.

WHILST the Church is attacked on all sides, it surely is but right that those who love and venerate, should have the same liberty in defending, which others assume in attacking her; and this privilege, we are happy to say, has been vindicated by many of the brightest ornaments of the Establishment. We well remember the powerful sensation produced by a pamphlet of Mr. Chesnutt's on

the Popish question; and we have great pleasure in bearing our testimony to the undiminished zeal and intellectual vigour with which he immolates the schismatic Philistines at the shrine of Truth. The present Sermon is able, comprehensive, and full of research.

The Christian Keepsake and Missionary Annual for 1835. Edited by the Rev. W. ELLIS. London: Fisher & Co. Small 8vo. Pp. 306.

THE contents of the interesting and improving volume entitled the "Christian Keepsake, or Missionary Annual," are, as its name denotes, all of a religious character. It contains some instructive and very pleasing memoirs of Christians eminent for their piety; and who, though in some instances but little known to fame, afford beautiful specimens of the practical influence of the pure and holy religion of their Redeemer. From the pleasing examples adduced, we have additional proofs that it is by that blessed influence alone we are enabled to perform the difficult (though necessary task) of schooling our own hearts according to its divine injunctions, or of becoming instruments of good in a wider field of usefulness, by imparting those holy precepts to the ignorant and unenlightened. The volume is also adorned with some beautiful engravings and elegant poetry. Among the former we are pleased to recognise the venerable church of Wrington, in Somersetshire, the original of which fine structure we have ourselves once had an opportunity of admiring, as well as the beautiful country around; and are not without a hope we may again enjoy its many charms. The able pen of the Rev. Henry Thompson has afforded an animated description of Wrington itself, and of its happy and hospitable inhabitants. He has also enhanced the value of the work by some beautiful verses, entitled "Cowslip, Green," the name of the residence of Hannah More, whose eminent piety and valuable literary labours have rendered her immortal to all the lovers of religion and goodness. In a word, the volume before us has our unqualified praise and approbation.

Fisher's Drawing-Room Scrap Book for 1835. Edited by L. E. L. London: Fisher. 4to.

THE elegant volume, entitled the "Drawing-Room Scrap Book," which now lies upon our table, ranks so much higher in our estimation than the generality of Annuals which have come under our notice, that we cannot forbear recommending it particularly to such of our friends as have a taste for beautiful engravings and sweet poetry. The initials of L. E. L. are in themselves a sufficient passport to the favour of all who have enjoyed (and we should imagine there are few in the literary world who have not) the sweet effusions of her happy muse. The poetry in the present volume is of the same superior kind which we have always observed to be the production of her chaste and elegant pen. All is so excellent that we can scarcely give a preference to any piece in particular, but our own taste is greatly pleased with the beautiful lines on Durham Cathedral. We are in a like dilemma with regard to the engravings, feeling we should be unjust to some if we bestowed our meed of praise on any apart from the rest; still we must own ourselves much struck with the portraits of Wilkie and Hasiphrasad Ghosh. The beautiful volume contains much which deserves praise; and we feel assured that none of our readers who may feel disposed to possess themselves of it will be disappointed in its contents.

A Sermon, preached before the University of Cambridge, at the Commencement, on Sunday, June 29th, 1834. By the Rev. JOHN GREENWOOD, D.D., Head Master of Christ's Hospital. London: Rivingtons. 1834. Pp. 20.

A PLAIN and forcible sermon, and particularly adapted to the place whence it was delivered. From Ecclesiasticus xlv. 10, our author has clearly shown "the advantages to be derived from perpetuating, through the medium of public anniversaries, the memorials of those acts of munificence" which have been, and are still so powerfully felt by society: and also the duty of those

who are concerned in the management of the bequests entrusted to their hands. Under the latter head Dr. Greenwood was necessarily lead to allude to the late agitated question of admitting Dissenters to our Universities: and here he has closely pressed it upon the attention of his auditors, that, as the archives of the Universities testify, the endowments were before, and subsequent to, the Reformation confirmed to them with the sole view to the security and extension of the Protestant religion as established in this country.

There is a *fact* also with which the writer favours us, which would scarcely be dreamt of, except in the class with whom the circumstance is connected, that the very Dissenters themselves who have so outrageously clamoured against religious tests being administered on admission to our Universities, do actually themselves impose written tests on the admission of any new member to the academy at Highbury: and that in every dissenting academical institution, *conformity* to their peculiar worship and discipline is expected from every inmate. Now all this is really too bad; and it just confirms us in what we have often said, and in what a Dissenter told us a few days since, "that they are only looking for the leaves and fishes." And it is too clear they will not be delicate in adopting any available means to accomplish their end. These facts should be known, and our thanks are due to Dr. Greenwood as well for his excellent sermon as for putting us in possession of them. Perhaps some of our readers will favour us with the precise test, or tests, imposed.

A Treatise on the Nature and Causes of Doubt in Religious Questions: (having an especial Reference to Christianity.) With an Appendix, &c. Second Edition, revised. London: Longman & Co. Pp. 192.

THIS work ably refutes all the most common objections; and is well suited to those whose difficulties and doubts have arisen from an indulgence in their own depraved habits and appetites.

A SERMON

ON CHURCH MUSIC.

PSALM xcii. 1—3.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High : to show forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery ; upon the harp with a solemn sound.

ALTHOUGH the author of the psalm before us be unknown ;—although upon inquiring we should find one expositor declaring that it was in all probability composed by David when he removed the ark from the house of Obed Edom to its final resting-place, the city of Jerusalem ;—although another may venture to assert, that it should on no account be considered as the composition of David, but that it must be attributed to some subsequent seer ;—although the author, and the immediate occasion of its composition be alike involved in impenetrable obscurity ; its object is self-evident, and its hortatory character equally applicable to the disciples of Christ as to the followers of the Mosaic dispensation. “ It is a good thing to give thanks unto the Lord, and to give praises unto thy name, O most High.”

Having announced his subject to be that of “ praise and thanksgiving,” he adverts to the topics by which it may be enforced. “ For thou, Lord, hast made me glad through thy works. I will triumph in the works of thy hands ; O Lord, how great are thy works, thy thoughts are very deep.” And here we may well pursue the principle laid down by the elegant and evangelical interpreter of the Psalms, and lay the foundations of praise “ upon the glorious works, the profound counsels, the marvellous dispensations of God, in nature, in providence, in grace.” When, like the holy patriarch of old, we go out “ to meditate in the fields,” and behold the works of his hands ; the heavens with its unnumbered worlds, the earth with its varied beauties, its ever yielding adaptations to the wants, the delight, the happiness of man ;—when we meditate upon those things which are above and around us, of whom it is affirmed, “ there is no speech nor language where their voice is not heard,” we are constrained to exclaim with the psalmist, “ O Lord, how manifold are thy works, in wisdom hast thou made them all.” When *we*, carrying our reflections from these things which declare unto us the glorious attributes of the one true God, lay hold of the unsearchable riches of Christ which have been revealed to us ; and in addition to the wisdom of creation, fix our minds in the strength of well-grounded faith, upon the hopes which the gospel hath placed before us ;—when we, looking through this world of temporal order and magnificence, according to his promise, anticipate a new heaven and a new earth, into which all who obey the commandments of their God shall enter, through the atonement and intercession of his Son ;—when we thus bring before us the glories that shall be revealed ; and, concentrating upon the present, the past, and the future, cause the

things which are eternal and unseen, to minister to our present happiness ; we are again aroused to a sensible discernment of *all* his benefits, and would give expression to the gratitude that is within us, in the fervid language of inspiration : " I will sing unto the Lord as long as I live : I will sing praise unto God while I have any being."

To define the connexion which exists between the voice of sound and the different affections of the soul, is a task which may well be left by us to the abstruse investigations of metaphysical philosophy. But that it is within the power of music so to represent those affections as to sympathize with their existence, however various, is an assertion confirmed by universal experience. It were impossible for us to deny that such was the case at a time when the science of music was unknown, and its performance comparatively rude. For it may be remarked, in the perusal of the Psalms, that its aid is always appealed to, to complete the expression of joy and thanksgiving. To this, indeed, it would seem that music was principally confined for many ages ; nor is it easy to determine from what motive this may have arisen, unless it be in that disposition of the mind, by which we are led, under distress and sorrow, to seek for silence and retirement, as generally as we are disposed, in the season of prosperity, to enter into and invite the society of our species. There are, however, some instances recorded in the Scriptures, where we learn that its power of even subduing the angry passions, of dissipating melancholy, was neither unknown to, nor unexperienced by, those who lived in the days of the prophets. That under the highly scientific character which it has long assumed, it can excite or sympathize with the affections, it were superfluous for me to insist upon. For who is ignorant of the effects of martial music ? In its reverberating sounds the din of battle is unheeded—by its inspiring exorcism the fear of death is driven from the soul. The sound of the viol, the tabret, and the harp, has ever been summoned to the assemblies of licentiousness, to carry into captivity the unholy affections ; the sound of the trumpet hath been lifted up in the camp to assimilate the anger of man to the ferocity of the brute. These things have been done, and man hath yielded a ready obedience to their influence. And where are we to look for so supreme an ignorance of the constitution of our nature as must be requisite, for any to assert, that the influence of sound is undeserving of an influential character in the cause of virtue and in the service of religion ? Are the passions of cruelty and lust those alone which should be excited by its power ? Is its influence an unworthy application to the holier and more spiritual affections of the soul ? There is no passion, there is no virtue, which hath not found among the generations of men stern defenders, violent opponents. We are not, therefore, to be surprised that the introduction of music into our religious worship hath been in its turn denounced as well as defended. We are not to be surprised that men should have arisen, who have ventured to assert that the majestic sounds of the organ savoured of the unholiness of popery, and proclaimed the power of Antichrist in our assemblies :—and still further, that from whencesoever musical sound should proceed, although it should be from those lips whose glory it is that they have been formed for the praise of their Creator,—whencesoever it should

come, unless it bore upon its emission the predetermined characteristics of "mourning, lamentation, and woe," it spoke the language of lasciviousness, and scattered its unregenerate influence over the spirits of the hearers. That it has found such opponents as these we are not more unwilling to admit, than afraid to encounter. Believing that knowledge, truly so called, has been placed within the grasp of man for his supreme advantage, it appears no less impious than absurd, to employ in the religious service of Him who hath called us to this knowledge—the uninfluential, nay, the now contemptible simplicity of untaught and unexperienced ignorance. It is our duty to lay upon the altar of our God the first-fruits of those inestimable blessings with which we, in these the latter ages of the world, have been so highly gifted. It is the only homage becoming the grateful to offer unto Him from whom we have derived it,—the most perfect gift which we possess. Hence, if we find in the inspired writings that "it is a good thing to give thanks unto the Lord, to sing praises unto thy name, O Most High; upon an instrument of ten strings, upon the psaltery, upon the harp with solemn sound,"—seriously impressed with the obligation by which we, the disciples of Christ as well as the followers of Jehovah, are bound to the same duty and service; we offer unto God thanks and praises, accompanied by the full and perfect and elevating sounds of scientific music, vocal and instrumental. The simple sounds of melody are now supported by the grand combinations of harmony. The psaltery and the harp are silent and unstrung, while the pealing organ pours forth its continuously sublime strains before the Omnipotent, though invisible Divinity, who descends to bless our altars with his presence.

But to those who may aspire to be the disciples of puritanical melancholy, who, at all times, and in all places, calculate the zeal and sincerity of religion by the moroseness of the countenance, as did the great masters of their divination who flourished in the reign of Elizabeth, and in the distempered period of the commonwealth; to those who respect the hypocritical austerity of which Cromwell truly was the protector; to those who emulate the determined dissentience of Bucer and his day:—to those, if such there be, who have drunk so deeply at these fountains of devotion, we must offer in defence of our established worship, the practice and the instruction which inspiration affords.

From that very cursory account which Moses has given us of the earliest ages of the world, we derive no information which can be deemed satisfactory as to the cultivation of music. From the family of Cain, whose immediate descendants are enumerated in the fourth chapter of Genesis, one is named, to whom is attributed the invention of musical instruments. But what may have been the character of the instrument, none can now pretend to affirm. With one single exception, we hear no further allusion to music, until the passage of the Red Sea, considerably more than 3,000 years after. Here, when on reaching the shores of the wilderness, they looked down upon the sea, and beheld the waves closing in and overwhelming Pharaoh and his hosts; gratitude for a deliverance which had been bestowed by the visible interference of an over-ruling Providence inspired their hearts with holy joy, and, in the beautiful hymn of their leader, accompanied by the timbrel of

Miriam the prophetess, they offered to Jehovah, "praise and thanksgiving."

In the country from whence they had escaped, we are consequently led to believe the knowledge of the art of music existed; but whether the character which it then possessed is to be considered by us as the first commencement of the art, or whether it was rising again from a previous age of darkness, is matter of discussion among the learned. From some remains of the greatest antiquity, it is with a fair show of probability supposed, that music had, at a time considerably antecedent to the Exodus, held a higher grade among the arts of Egypt than is reasonably apparent, either from the performance of Miriam, or from the style which Moses (who had been brought up at the court of Pharaoh) introduced into the Levitical ceremonial. Leaving then the date of the far-famed and somewhat scientific Theban harp, of the construction of the Egyptian obelisk, and even the exact æra in which Sesostris reigned, to the determination of chronologers who can minutely dissect those mighty portions of time which fled fast and far before the length of the year was determined, we may briefly advert to the admission of music into the Mosaic ritual. Much it would not be reasonable to expect that we should hear of it, while the moveable tabernacle was the receptacle of the sacred rites,—while the children of Israel were incessantly engaged in establishing their national existence in a land which had been densely peopled by idolatrous enemies; for under such circumstances neither the arts nor the sciences ever rapidly advance. But when by the aid of Providence they had established themselves, and driven out the original inhabitants of the city of the Jebusites; when they had expelled the emblems of idolatry and raised their temple to the service of the one true God; then the ceremonial was fully established, and its musical portion was increased to an extent, which may appear to us of questionable expediency. That it was not of a loftier character is no argument against the sacred influence which it attained. It were unnecessary for me to remind you of its extent, by enumerating the number of instruments and of singers who were appointed to the service of the temple at its consecration. When however we remember that its services were ordained for that nation whose government was a theocracy; when we remember that that service was in after times performed in a temple illumined by the glory of the Lord; when we observe how frequently its hallowed origin was confirmed by the appearance of prophets at its services;—the propriety, or, I would rather add, the obligation of introducing sacred music into the worship of the true and immutable God, assumes a position which it is not within the province of reason to assail, or of prejudice to undermine: and if we should entertain any feelings of surprise at the little excellency which it attained in the land of Palestine, even up to the time when the religion of Judaism terminated, they will be found to have arisen from a forgetfulness of that great characteristic of the Jewish code, civil and ecclesiastical,—individuality. To preserve this, to maintain a broad and indelible line of demarcation between the Jew and the Gentile, rites and ceremonies of singular performance were instituted; and at the same time that their performance was guided by the most minute instructions, any deviation from them was punished by severe and inevi-

table penalties. Under such an order of things, with every avenue to innovation, civil and religious, closed by the authority of heaven; it must cease to give surprise, though it should be said that the art of music did not progress amongst the people of Jehovah, as quickly as it may have done in those countries which surrounded them, of whose manners and customs it was not possible for them to be altogether ignorant.

It is, however, in that essentially differing character which the christian dispensation bears to that which it abrogated, that the least prejudiced of our opponents fancy that they possess *authority* for dismissing instrumental music from its services. Here all are to be, not formal worshippers, but worshippers in spirit and in truth; as if any thing sensual could be discerned in, or encouraged by the sounds of sacred music; as if nothing spiritual required or ought to receive any aid from those external advantages or mental endowments which we possess; as if the spirit had determined to flourish in nothing but what savoured of ignorant simplicity. Here, again, do they present with confidence the example of Christ and his first disciples. But here let us observe the weakness of such assertions, when we find them perverting the evangelical order of judgment; judging according to what a man hath not, and not according to what a man hath. Could it have been possible or expedient for Him who had not where to lay his head, surrounded by unlettered and poor disciples; could it have been expedient for Him to have laid down a costly ritual of devotion? Or would it have been possible for Him to have established any form of public devotion, when even his life was insecure, when every opportunity of popular excitement against Him was laid hold of by the chief priests and rulers of the people? Is the absence of example, under such circumstances, any evidence of the impropriety of its introduction, when those obstacles may be removed, and when science and worldly affluence may be converted to its doctrines? Judging according to what it had, and not, as our opponents would, according to what it had not, from the few examples which Christ and the earlier Christians have left of their disposition towards sacred music, we may pronounce, that it was the will of Him who is the author of our faith, that it should, when possible, be admitted into our worship. His constant appearance in the Jewish temple; His close adherence to the ceremony of the Passover, to the singing of those hymns which had been appointed for its celebration; the opinion deduced from the precepts delivered in some parts of the apostolical epistles; the practice of the earliest Christians, of those who drew their notions of religious exercises from the unadulterated streams of knowledge; from those on whom the Spirit of knowledge had visibly descended;—the practice of these is, when the dangers are contemplated to which their practice exposed them, sufficient evidence to us of the propriety of that practice which has obtained amongst us; which has, since those days of ignorance, for preeminence, designated as the dark ages—continued to increase in sublimity of effect and in chasteness of performance, in proportion as the science of music has been developed, and as the art has approached perfection.

It is not, therefore, without due and sufficient cause, that music has been admitted to so considerable an influence in our public ministra-

tions. It was neither without the direction of reason nor the authority of revelation, that the framers of our Liturgy have deputed to the choir so many portions of the service. It would seem indeed now to be forgotten, that they drew no distinction, such as now obtains, to separate the service of the parochial from the cathedral church. The Rubric acknowledges no distinction, save that which the ability of the choir may of necessity impose. The compilers of our Common Prayer, when they employed the punctuation of the chant, never contemplated the monotonous "saying" which has well nigh banished from all our churches, the rich harmony of the chant; which has consigned the solemn and hortatory portions of Scripture, the prayers which speak the wants and the hopes of the Christian to the *same* manner of delivery, as the psalms of praise and thanksgiving, and the hymn to the Triune Deity. To impute to them this error, which is now so often and so justly alleged against the beauty of our Service, would be to impute to them an effect which they could not have anticipated. For on what can you affix the charge of monotony when those, the intentions of its framers, are fulfilled? It must therefore be held as an incitement to the improvement and support of music, that the beauty of our Service is materially diminished by consigning to one voice those parts which were composed for the voices of many.

As a further encouragement to this duty, we must not forget the spiritual advantages which the congregation might with certainty anticipate, if it would take a more lively interest in its own distinct share of devotion. Here we are painfully compelled to acknowledge that, from some cause or other, the public devotion of our people has partaken largely of a spirit of listless silence. Ought it not to be the endeavour of every zealous worshipper to remove so glaring, so manifest an error? By no more effectual method could this be done than by infusing, through the influential channel of example, a hearty desire to give thanks unto God, and to sing praises unto the name of the Most High. Listlessness would be succeeded by attention, and silence be driven from our churches by the voice of joy and praise from the multitude who keep holyday unto the Lord.

Such becomes an innocent, a religious attraction to the performance of that which it is our interest, which it should be our delight, as it must ever continue to be our duty to do. Hence the individual would be profited, and the public performance of our religious rites enhanced, by a general attention to its musical character:—each would combine to produce one sublime effect, which, descending in increased influence upon the hearts of all, would dispossess the evil, and strengthen and animate the holier affections of the soul.

May it flourish and abound! and while the church of Christ shall continue in its earthly tabernacle, may it worthily contribute its resistless influence to soothe the sorrowing soul of penitence, to cheer the dreary anticipations of affliction, to elevate the aspiring hopes of christian faith, to purify the heavenward affections of the soul! and in this its course may it dispossess the evil spirit of misanthropy, which would envelop in its gloom the day-spring of mercy which, as the bridegroom, cometh out from his chamber, and as the giant, rejoiceth to run his course through our spiritual horizon.

E. N. D.

MISCELLANEOUS.

BAPTISM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—In a former number of your valuable periodical, there appeared a Letter from a Clergyman, complaining greatly of the prevalence of low and inadequate notions on the subject of baptism. I lament the fact equally with your correspondent; but I by no means agree with him in the causes to which he ascribes it. He seems to think it is mainly attributable to the doctrines unhappily preached by many, both in the Church and beyond its pale, whereby baptism is almost degraded from the dignity and efficacy of a sacrament, instituted by Christ himself, as “generally necessary to salvation,” into a mere outward form. That such opinions are held, and occasionally preached, we all know; but I believe they are very seldom brought forward so prominently as at all to account for the fact. In short, baptism is a subject, as far as my own experience goes, very rarely preached upon; and in the various sermons which are constantly issuing from the press, we hardly ever meet with a discourse on baptism, except it be in sermons avowedly controversial. To this want of proper instruction on the subject, some of the evil complained of may fairly be attributed; but, I fear, it is chiefly to those practices regarding baptism which have crept into the Church, contrary to the rubrics and canons, and which it is beyond the power of any single individual wholly to remedy, that it must be ascribed. One of these abuses is the facility with which the Clergy have been accustomed to administer private baptism. Instead of confining its administration in private solely to cases of extreme danger, it has been a common practice to *half-baptize* (as it is absurdly and profanely called) any infant, even in the Church, merely for the convenience of the parents, or for the sake of an *early registration*.

By this departure from the wise and salutary rules of our Church, the people have been taught to look upon baptism merely as a matter of registration; and till the civil act of registry is separated from it, I fear an efficient remedy will not be found.

Another abuse regards the time of the administration, which was designed to be public, in the face of the congregation. In this respect much might be done by administering it publicly only once a month, or at some stated times, during the service on Sundays, and the great festivals, whereby we should imitate that practice of the primitive Church, which confined its administration to the eves of Easter and Pentecost; and we should thus bring it into a nearer resemblance to the other sacrament, (which is now usually administered about once a month,) and teach the people really to regard it in the light of a sacrament. Again, baptism should be administered only at the font. This rule is very commonly neglected. In some places the fonts are placed anywhere but in a commodious, honourable, and conspicuous situation. Many of the new churches have been consecrated without

any fonts,* and baptism is administered at the communion table. The water, instead of being poured into the font itself, is almost universally held in a small bason, which is merely placed in the font, or sometimes on it or near it. I would not only suggest that all these things should be remedied, but I would beg to add a precaution as to the mode of treating the water itself. Baptism being a sacrament, the element of water therein used ought to be treated with the same care and reverence which is prescribed with respect to the elements of bread and wine in the holy communion. I would, therefore, suggest the decency and propriety of having proper vessels for the conveyance of the water to and from the font, and that it should always, after use, be poured on the earth near to the outside of the Church. These matters may, at first sight, appear of no importance; but, as we should shrink from the very idea of offering any irreverence to the bread and wine of the eucharist, so I can see no reason for neglecting such rules and regulations regarding the water in baptism, as would instil into the minds of the people an adequate sense of that holy sacrament. I have said thus much on this point, because I have frequently witnessed great profanations arising from the ignorance of clerks and sextons, and the want of some express rules and regulations in this respect. Some of the things here suggested, are doubtless in the power of the Clergy, and much might be done towards a remedy of existing evils; but, after a very extensive acquaintance with the subject, forced on my attention by the frequent administration of baptism in a populous district of the metropolis, I could earnestly wish that such rules and regulations were framed, by our ecclesiastical superiors, as would insure *uniformity* of practice among the Clergy, and prevent those collisions on the subject of baptism, which frequently arise between them and the dissenters. I have, more than once, been requested to baptize adults who had the indecency to ridicule the very notion of our baptism, when questioned as to their fitness for it. The parties alluded to were of the sect called Baptists, and merely wished for registration. I, of course, did not comply, and got much abused and threatened with legal proceedings in consequence.

Again, I am sorry to say, that unless a Clergyman shuts his eyes, he must often offend even his own people on the score of their choice of sponsors. In some places, the clerk or sexton is ready to undertake this duty for half the parish; in others, the parents themselves, or mere children, or some proxy for an absentee, must either be accepted, or the child be unbaptized.

I have one more caution to add, the necessity of hypothetical baptism, or rather of using the form, "if thou art not already baptized," &c., wherever any length of time has elapsed between the baptism and the public reception into the Church, unless the most positive testimony as to the due performance of the rite can be obtained; or wherever the baptism was performed by dissenters. The dissenters do not always baptize in the name of the Trinity, and of course such baptism is invalid. And, on one occasion, I found, on inquiry, that the child brought to be publicly received into the Church, had been baptized (as the

* Query—Can this be the case?—ED.

parents assured me) by a minister among the Baptists. This I knew was a mistake, the parents having confounded the mere entry of the child's name in the register, with baptism. Had I not been thus minute in my inquiry, I should have been in danger of deceiving both the Church and the parties themselves, by registering such a child as duly baptized.

The bare possibility of such accidents may, perhaps, account for the singular conduct of the Papists, in *rebaptizing* converts from our Church, two or three instances of which I have lately read of. Such conduct, certainly, comes with a bad grace from men who would receive as valid the baptism administered by an old washerwoman; though it probably proceeds only from a desire to exhibit a mark of insolent contempt against Protestantism. At any rate, we ought to give no just grounds for such conduct on their part; every baptism should be carefully performed, and immediately entered in the register, whether it has been publicly or privately administered. The deferring registration till the child is brought to church is *contrary to the Act of Parliament* prefixed to the books of baptismal registry; and, in the event of delay, must render the act of baptism doubtful; and, as I before said, induces a necessity for *rebaptizing* in the form for doubtful cases. In short, I fear we make too little of baptism in our *practice* with respect to its administration, however much we exalt it *doctrinally*.

The doctrine of the Church of England, in respect to baptism, is that of the primitive Church; why should we not therefore adopt also the practice of the primitive Church? As to the private administration of it in cases of extreme necessity, we perhaps might, with propriety, inquire into the rules observed by the early church, and see how far they are practicable under existing circumstances; but if we really esteem it so highly, and wish to restore it to its proper dignity, we must go back in some degree to the customs of the primitive Church as to its public administration.

To separate it from the mere *legal* act of registration, to confine its administration by the Clergy to certain solemn and appropriate seasons, during public service, in the face of the whole congregation; to permit such administration only to members of our own Church, and their children, and to those who could engage such persons as sponsors, who would be some guarantee for the bringing up of the child in the communion of our own "*Catholic and Apostolic Church*;" in short, to make it a solemn act of religion, instead of a mere matter of form, and to raise it to its original dignity of a sacrament of Christ, instead of a mere legal registration according to Act of Parliament; these are the means which I would suggest as likely to raise it to its due estimation. How far they may all be practicable, or even possible, I do not now inquire; but I believe most men are convinced that something ought to be done; and if what I have said, only by exciting attention to the subject, tends to a salutary reform, I shall deem what I have written to have had its object fully answered.

G. C.

TRACES OF THE SCRIPTURAL DOCTRINES IN HEATHEN WRITERS.

WHOEVER reads with attention the three first chapters of Genesis, will find that they assert these three particulars: 1. That there is a primeval state of perfection. 2. That in consequence of man's falling from his integrity, he fell from happiness, and was subjected to misery, diseases, and death. 3. That there is a glorious period fixed in the councils of heaven, when the seed of the woman shall bruise the head of the serpent; that is, when the serpentine or diabolical race, and whatever disturbs the order and peace of the universe, shall be destroyed; when mankind shall be redeemed from all ill, both natural and moral, and, under the auspicious influence of the Messiah, namely, the seed of the woman, shall triumph over sin and death, and regain their primeval rectitude and the happiness of their natures; of which doctrines there are remarkable traces preserved in the historical traditions of most among the known nations in the world. Nothing is more famous in antiquity, than the descriptions of the golden age which we meet with in the Greek and Roman poets, which are only a poetical representation of this primeval state of innocence: for they describe it as free from calamities, crimes, pains, diseases, and death.

According to Hesiod, Virgil, and Ovid, man breathed in that state a pure and healthy air, enjoyed a perpetual spring, tepid breezes from the soft zephyrs, and lived on the spontaneous productions of the earth. These agree with Moses in representing all the creatures as then tame, and subject to man's dominion. Thus Virgil, prophesying the return of the golden age, says, that the flocks and herds shall dwell without fear among lions, the serpent shall die, and likewise every poisonous plant be extirpated; which exactly tallies with the prophet Isaiah's description of the new heavens and the new earth, when the wolf and the lamb shall feed together.

The same writings have also preserved the memory of that happy intercourse which our first parents enjoyed with their Maker and angelic beings in Paradise. They were possessed with an opinion, that when men were newly come out of their Maker's hands, he was pleased in a special manner to reveal his will to them. Hence Virgil says of the person by whom the golden age was to be renewed, that among other blessings, he should restore that of intercourse with the gods: so Catullus, in his nuptials of Peleus and Thetis, observes, that this friendly intercourse with superior beings continued so long as primeval piety remained; for, "in pious times," says he, "the heavenly powers used to visit the pure mansions of heroes, and often shew themselves to, and associate with mortals."

How else should it come into the mind of Hesiod, Homer, and the other poets, who describe the manners of ancient time, to bring in the gods appearing upon every occasion, had it not been for a tradition of gods being wont to converse with primitive mortals, either immediately or by the intervention of angels?

They represent, on the contrary, the state of corruption by the iron age, when physical and moral evil first appeared; when vices, sufferings, and all sorts of calamity, issued from Pandora's box, and overrun the

face of the earth : and the same poets also speak of a time when the golden age shall be renewed ; when Astrea shall return upon the earth ; when justice, peace, and innocence, shall flourish again with their original lustre ; and when every thing shall be restored to its primitive perfection.

It is not improbable that their notions of elysian fields, those ever-green groves of delight, unto which they supposed the souls of the just to be consigned after death, was built upon some obscure traditions of Adam's happy seat in Paradise. The gardens of Jupiter, mentioned by Plato in his banquet, are explained to the same meaning ; and his fable of Porus's getting drunk in Jupiter's garden, is probably an allegorical representation of Adam's fall in the garden of Eden. And indeed the writings of that philosopher every where abound with these three states of the world. In his *Phædo* he speaks of a first earth, "where souls had their abode before their degradation ; where every thing was beautiful, harmonious, and transparent ; fruits of an excellent taste grew there naturally, and it was watered with rivers of nectar. They there breathed the light, as we do the air ; and they drank waters purer than air itself."

In another place he describes the primitive state of the world in the following manner :—"Under the reign of Saturn, God was the prince and common father of all ; and governed the world by himself, as he does now by inferior deities. Rage and cruelty did not then prevail upon earth ; war and sedition were not known. God himself took care of the sustenance of mankind, and was their guardian and shepherd. In those happy days men sprung out of the bosom of the earth, which produced them spontaneously, like flowers and trees. The fertile fields yielded fruit and corn without the labour of tillage. Mankind stood in no need of raiment to cover their bodies, being troubled with no inclemency of the seasons ; and they reposed upon beds of turf of a perpetual verdure."

On the other hand, he thus describes the state of corruption :—"Under the reign of Jupiter, Saturn the master of the universe having quitted, as it were, the reins of government, hid himself in an inaccessible retreat. The inferior gods, who ruled under him, retired likewise. The very foundation of the world was shaken by motions contrary to its principle and end : and it lost its beauty and lustre. Then it was that good and evil were blended together."

"But in the end, lest the world should be plunged in an eternal abyss of confusion, God, the author of its primitive order, will appear again and resume the reins of government : then he will change, amend, embellish, and restore the whole frame of nature, and put a period to decay of age, to diseases and death."

In like manner Pythagoras taught, "That the soul, by its alienation from God, had lost the wings which used to raise us up to heavenly things, and sunk down into this region of death, which is overrun with all kinds of evil : but that by stripping ourselves of earthly affections, and by the revival of virtue, our wings grow again, and raise us up to the mansions of life, where true good is to be found, without any mixture of evil."

Again : "The infernal judges," says he, "punish the crime, in

order to extirpate vice. They do not annihilate the essence of the soul; but bring it back to its true and genuine state of existence, purifying it from all the passions which corrupt it; and therefore, when we have sinned, we should be glad to receive the punishment, as the only remedy for vice."

The sum of the Egyptian doctrine, according to Plutarch, is contained in these four propositions. 1. That the world was created without either physical or moral evil, by a being infinitely good. 2. That several genii, abusing their liberty, fell into crimes, and thereby into misery. 3. That these genii must suffer expiatory punishments, till they are purified and restored to their primitive state. 4. That the god Orus, the son of Isis and Osiris, and who fights with the evil principle, is a subordinate deity, like Jupiter the conductor, the son of Saturn.

If we next consult the doctrine of the Orientals, we shall find that their theology perfectly agrees with Moses in the above-mentioned particulars. The ancient Persians, according to the best accounts of their religion, were so far from believing with the modern Manichees, that there are two co-eternal principles, that, on the contrary, they believed that light, or the good principle, is eternal; and darkness, or the evil principle, was produced in time. "Light," say they, "having produced several beings, all of the spiritual and powerful; their chief, whose name was Ahriman, or Arimanius, had an evil thought, contrary to light: he doubted, and, by that doubting, he became dark. Hence proceeded all evils, dissensions, malice, and every thing else of a nature contrary to the light. These two principles made war upon one another, till at last peace was concluded, upon conditions that the lower world should be subject to Arimanius for seven thousand years, after which he is to surrender back the world to the light."

If we advance farther east, we shall find the same doctrine among the Indian Brachmans. Strabo tells us, that Onesicritus being sent by Alexander the Great, to inform himself of the life, manners, and doctrine of these philosophers, found a Brachman named Calanus, who gave him the following account of the primitive state of things:—"Formerly," said he, "plenty reigned over all nature; milk, wine, honey, and oil, flowed from fountains; but men having made an ill use of this felicity, Jupiter deprived them of it, and condemned them to labour for the sustenance of their lives." In the Vedam, which is the sacred book of the modern Brachmans, they acknowledge one supreme God, whom they call Vistnou; that his first most ancient production was a secondary god, named Brama, to whom, on account of his great virtue, Vistnou gave power to form the universe. They also believe, that souls are emanations from the divine essence; that they were originally in a state of purity, but having sinned, were thrown down into the bodies of men and beasts, according to their respective demerits; but that after a certain number of transmigrations, all souls shall be reunited to their origin, readmitted into the company of the gods, and redefined.

If we carry our researches as far as China, we shall find, from some of their writings, that they believe a primitive and posterior state of the world; that in the former all beings were happy, beautiful, and perfect in their kind: there was then no jarring in the elements, no inclemency

in the air; all things grew without labour; an universal fertility reigned every where. On the other hand, one of their philosophers, speaking of the latter state of the world, says:—"The pillars of heaven were broken, the earth was shaken to its very foundations, and the heavens sunk lower towards the north." Another adds:—"The plants faded, the trees withered away, disconsolate nature refused to dispense her usual bounty: all creatures declared war against one another; miseries and crimes overflowed the face of the earth." "All those evils arose," says the book *Liki*, "from men's despising the supreme monarch of the universe: he must needs dispute about truth and falsehood, and those disputes banished the eternal reason. He then fixed his eyes on terrestrial objects, and loved them to excess." The same book declares that there will be a time when every thing shall be restored to its first splendour, by the coming of a hero called *Kiun Tse*, which signifies shepherd and prince.

Lastly, those who have carefully examined what is called the *Cabala*, or the mysteries of the Jewish philosophy, find the same doctrines to have been current among them, only clothed in an allegorical dress. For—

1. They taught, that all spiritual substances, angels, human souls, and even the soul of the Messiah, were created from the beginning of the world: and consequently, our first parent, of whom Moses speaks, represents not an individual person, but all mankind governed by one head. In that primitive state, every thing was glorious and perfect; there was nothing in the universe that suffered, because there was no such thing as a crime; nature was a real and spotless image of the divine perfections.

2. The soul of the Messiah, by his perseverance in the divine love, came to a strict union with the pure godhead, and was advanced to be the King, the head, and the guide of all spirits.

3. The perfection and beatitude of all spirits consisted in continually receiving and rendering back the rays which flowed from the infinite centre, that so there might be an eternal circulation of light and happiness of all spirits. Two sorts of spirits failed in the observance of this eternal law: the Cherubim, who were of a superior order, and did not render back this light, but kept it within themselves, swelled, and became like vessels that are too full; at last they burst in pieces, and their sphere was changed into a gloomy chaos. The *Ischim*, who were of an inferior order, shut their eyes against this light, turning themselves towards sensible objects: they forgot the supreme beatitude of their nature, and took up with the enjoyment of created pleasures.

4. Souls pass through several revolutions before they return to their primitive state; but after the coming of the Messiah, all spirits will be restored to order, and to the happiness they enjoyed before the sin of our first parent.

Thus we see, that the doctrine of the primitive perfection of nature, its fall and restoration, are equally manifest in the historical traditions of the Greeks, Egyptians, Persians, Indians, and Chinese, and also in the writings of the Jewish Rabbins. Now, how shall we account for this uniformity of sentiments, but by supposing these truths to have been transmitted from one common head by tradition; and that head could be no other than Noah, the second founder of the human race, who

doubtless would not leave his children ignorant of the great principles of religion with regard to the three states of mankind. Other nations have obscured and altered this tradition by their fables; and it has been preserved in its purity nowhere but in the Scriptures.

It is only to be added, that as historical tradition agrees with the sacred writings, in supposing the three states of the world, so they also agree particularly in the two following points :—

1. In ascribing the origin of evil to some demon or malignant spirit. This demon the Egyptians called Typhon, who, they say, was not born, but burst violently through the ribs of his mother. He afterwards rebelled against Osiris, or the good God, and filled the universe with his rage and violence. The Python of the Greeks, whom they represented as a monstrous serpent, is thought to denote the same evil principle; and their fable of the Titans rebelling against Jove, seems to be an obscure tradition of the fallen angels. The same evil principle was by the Persians called Ahriman, or Arimanius, who, by his disloyalty against the great God Oromazes, in time produced darkness. And it is observed, that in the magic oracles, the demons or evil genii, are called *beasts of the earth*; whence some have been led to think that Moses is to be understood in the same figurative sense, when he says, *The serpent was more subtle than any beast of the field.*

2. They all agree with the Scripture doctrine, in attributing the restoration of mankind to some dignified person, whom they considered as a subordinate god, the son and viceroy of the Supreme. Him the Persians call Mythras, or the middle god: the Egyptians, Orus, the son of Osiris, and the first production of his power. The Greeks gave him different names; sometimes he is Apollo fighting against Python and the Titans; sometimes he is Hercules, destroying monsters and giants, and purging the earth of its enormities and crimes: at one time he is Mercury, or the messenger of Jove, flying about every where to execute his decrees; at another Perseus, delivering Andromeda, or human nature, from the monster that rose out of the great deep to devour her. He is the same whom the Indian Gymnasophists call Brama, whom their supreme god Vistnou produced before the formation of the world. The Chinese call him Kiun Tse, shepherd and prince. There is, indeed, one important circumstance, wherein they differ widely from that which is commonly supposed to be the christian doctrine, namely, that whereas we are taught to believe, that only a part of the human race are to have the benefit of this restoration, and quite exclude from it all the fallen angels, and a great part of mankind; they, on the contrary, extend this restoration to all beings whatsoever, as will evidently appear to every person who will take the pains of consulting their writings. To which I shall subjoin the sentiment of the celebrated philosopher Empedocles on this head, as it is recorded by Plutarch in his treatise of Isis and Osiris. "The evil demons," says Empedocles, "are punished for the faults they have committed. First, the sun precipitates them into the air; the air casts them into the deep sea; the sea vomits them up upon the land; and from the earth they are, at last, raised up to heaven. Thus they are transported from one place to another, till being in the end purified, they return to the place adapted to their nature."

HASFIELD.

AN ORIGINAL LETTER OF DR. BURNET TO KING CHARLES
THE SECOND, DATED 29TH OF JANUARY, 1679-80.

May it please your Majesty,

I HAVE not presumed to trouble your Majesty for some months, not having any thing worthy your time to offer; and now I choose rather this way, since the infinite duty I owe you puts me under restraints in discourse, which I cannot so easily overcome. What I shall now suggest to your Majesty, I do as in the presence of Almighty God, to whom I know I must give an account of all my actions; I therefore beg you will be graciously pleased to accept this most faithful zeal of your poor subject, who has no other design in it than your good, and the discharge of his own conscience. There is one thing, and indeed the only thing in which all honest men agree, as that which can easily extricate you out of all your troubles; it is not the change of a minister or of a council, a new alliance or a session of parliament; but it is, (and suffer me, Sir, to speak it with a more than ordinary earnestness,) a change in your own heart, and in your course of life. And now, Sir, if you do not with indignation throw this paper from you, permit me, with all the humility of a subject prostrate at your feet, to tell you that all the distrust your people have of you, all the necessities you now are under, all the indignation of Heaven that is now upon you, and appears in the defeating all your councils, flow from this, That you have not feared nor served God, but have given yourself up to so many sinful pleasures. Your Majesty may perhaps justly think, that many of those that oppose you have no regard for religion, but the body of your people consider it more than you can imagine. I do not desire your Majesty to put on an hypocritical show of religion, as Henry the Third of France did, hoping thereby to have weathered the storms of those times. No! that would be soon seen through; and as it would provoke God more, so it would increase jealousies. No, Sir; it must be real, and the evidences of it signal; all those about you who are the occasions of sin, chiefly the women, must be removed, and your court be reformed. Sir, if you will turn you to religion sincerely and seriously, you shall quickly find a serene joy of another nature possess your mind, than what arises from gross pleasures; God would be at peace with you, and direct and bless all your councils; all good men would presently turn to you, and ill men would be ashamed, and have a thin party. For I speak it knowingly, there is nothing has so alienated the body of your people from you, as what they have heard of your life, which disposes them to give an easy belief to all other scandalous reports.

Sir, this counsel is almost as necessary for your affairs, as it is for your soul; and though you have highly offended that God, who has been infinitely merciful to you, in preserving you at Worcester fight, and during your long exile, and who brought you back so miraculously; yet he is still good and gracious; and will, upon your sincere repentance, and change of life, pardon all your sins, and receive you into his favour. Oh, Sir, what if you should die in the midst of all your sins? At the great tribunal, where you must appear, there will be no regard to the

crown you now wear; but it will aggravate your punishment, that being in so eminent a station, you have so much dishonoured God. Sir, I hope you believe there is a God, and a life to come, and that sin shall not pass unpunished.

If your Majesty will reflect upon your having been now twenty years upon the throne, and in all that time how little you have glorified God, how much you have provoked him; and that your ill example has drawn so many after you to sin, that men are not now ashamed of their vices; you cannot but think that God is offended with you: and if you consider how ill your councils at home, and your wars abroad, have succeeded, and how much you have lost the hearts of your people, you may reasonably conclude this is of God, who will not turn away his anger from you, till you turn to him with your whole heart.

I am no enthusiast either in opinion or temper; yet I acknowledge I have been so pressed in my mind to make this address to you, that I could have no ease till I did it; and since you were pleased to direct me to send you, through Mr. Chiffince's hands, such informations as I thought fit to convey to you, I hope your Majesty will not be offended, if I have made this use of that liberty.

I am sure I have no other design in it but your good; for I know very well this is not the method to serve any ends of my own. I therefore throw myself at your feet, and once more, in the name of God, whose servant I am, do most humbly beseech your Majesty to consider of what I have written, and not to despise it for the meanness of the person who has sent it, but to apply yourself to religion in earnest; and I dare assure you of many blessings, both temporal and spiritual, in this life, and of eternal glory in the life to come.

But if you will go on in your sins, the judgments of God will probably pursue you in this life, so that you may be a proverb to after-ages; and after this life you will be for ever miserable; and I your poor subject that now am, shall be a witness against you in the great day, that I gave you this free and faithful warning.

Sir, no person alive knows that I have written to you to this purpose; and I chose this evening, hoping that your exercise to-morrow may put you into a disposition to weigh it more carefully. I hope your Majesty will not be offended with this sincere expression of my duty to you; for I durst not have ventured on it, if I had not thought myself bound to it, both by the duty I owe to God, and that which will ever oblige me to be, may it please your Majesty, &c.

January 29, 1679-80.

DIOCESAN RETURNS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—In the newspapers, I observe an "Abstract of the total number of Parishes in each Diocese of England and Wales, containing a Population of 1,000 persons and upwards; the number of Churches and Chapels therein; number of persons they will contain;

and the number of dissenting places of worship therein. Dated May 20, 1812."

This Abstract is officially signed by a "Thomas B. Clarke, Receiver of Diocesan Returns, &c.;" and it exhibits 2533 churches and chapels under the Establishment, and 3438 places of worship belonging to dissenters.

In England and Wales there were, in 1812, more than 10,000 churches and chapels; of which number the greater portion, being scattered over the face of the country, and provided for the simple, labouring, and poor class, as well as the rich, is excluded from the calculation in the "Abstract," while dissenting places of worship are chiefly confined to towns and places where the population exceeds 1,000. To institute a comparison, therefore, between the Church and dissent, as in the said Abstract, appears very unfair; and it is calculated, if not designed, to mislead the public in estimating the relative strength of the Church and dissent. May it not be asked, why parishes or chapelries containing fewer than 1000 persons, are excluded from the Abstract? and why take the population and returns of 1812? The publishing of this fallacious document, twenty-two years after the returns were made, and under such limitation, indicates that the adversaries of the Church are enabled to make such uses of official documents as may prove most disadvantageous to the Church. Your readers well remember the statement, represented to have been made by Mr. Wilks in the House of Commons, that all the churches and church-chapels in the principality, were only a few above 300. It was afterwards shown, that in ONE of the four dioceses, there are 500 places of worship belonging to the Established Church.

In the *Eclectic Review*, Feb. 1832, a dissenting periodical, the following statement is made from, what the *Eclectic* designates, "a valuable statistical summary, which appeared in the *Congregational Magazine* for 1829, and on the substantial accuracy of which we are disposed to rely." The reported numbers of the three denominations in England are thus stated:—

	Presbyterians.	Independents.	Baptists.	Total.	
In 1829	258	1289	888	2435	
In Wales (p. 106)	374	
				<hr/> 2809	
Allow the same number for the Wesleyan Methodists; and Mr. Venn, in his "Essay on the National Importance of Methodism, 1831," claims fewer places of worship than 3,000, in England, Wales, and Scotland, as stated in the <i>Eclectic Review</i> , 1832, p. 106					2809
In the preceding calculations, no account has been taken of the Roman Catholics, who have, in England and Wales, above 400 chapels.— <i>Ecl.</i> p. 116					400
Total number of places of worship belonging to the Independents, Baptists, and Presbyterians, Wesleyan Methodists, and Roman Catholics, in England and Wales, according to the <i>Eclectic Review</i> , Feb. 1832.					<hr/> 6018

At present, the number of churches and chapels (of the Established Church) is, I believe, above 11,000.

I am, Sir, your obedient Servant,

E. E.

ON ORGAN PLAYING.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—I am glad to hear you are about to publish a volume of Psalms and Hymns, and likewise a Selection of Tunes, (which are very much wanted) for our National Church. In order to induce our congregations to join more generally than they do at present, I would take the liberty of suggesting, that, as a great deal depends upon the *organists*, it would induce many more to join in the singing, particularly females, if the *great organ* was not so much used. It is usually too loud, and prevents many from *attempting* to sing. The choir and swell would be quite sufficient; particularly as most instruments have now couplers, which enables the performer to combine the stops. A hint from you would, I am sure, go a great way to remedy this almost universal fault.

T. E.

ADESTE FIDELES.

[PORTUGUESE HYMN.]

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—I propose to grant an annuity of thanks to any of your poetical readers who will favour me with a good versification (*Long Measure*) of the following well-known hymn; and should be delighted to see it in your next Number, inasmuch as the day for which it was originally written falls within the month of December.

ADESTE fideles læti triumphantes
 Venite, venite, in Bethlehem,
 Natum videte regem angelorum;
 Venite adoremus Dominum.
 Deum de Deo lumen de lumine
 Gestant puellæ viscera,
 Deum verum genitum non factum;
 Venite adoremus Dominum.
 Ergo, qui natus die hodierna,
 Jesu, tibi sit gloria,
 Patris æterni verbi caro factum;
 Venite adoremus Dominum.
 Cantet nunc Io! chorus angelorum,
 Cantet nunc aula cœlestium;
 Gloria in excelsis Deo,
 Venite adoremus Dominum.

VANITY OF THIS WORLD.

Why will deluded man so fondly view
 This swiftly passing scene, and deem it true?
 Can his be grief, whose momentary pain
 Melts to a smile like April's changeful rain?

Can his be joy, whose dim and doubtful sight
 Courts for his sunshine fancy's wavering light?
 Is there then rapture? No! whatever here
 Allures the sense is circled by a snare;
 And false those poisoned sweets, those days of haste.
 Lo! not what is ours, but what is past!
 Shall then such days, such pleasures, still engage
 The mind of man from the eternal page?
 O! if dissolved, if freed from mortal ties,
 The spirit now could soar beyond the skies;
 If, all our sins forgiven, to realms above,
 Bright in the radiance of immortal love;
 Or, lost beneath their weight, to worlds below,
 The wailing regions of unending woe;
 How would these things of present being seem
 The idle phantoms of an empty dream!
 Delusive forms, that flit before the eye,
 How less than nothing to reality!
 Yet such is life, the breathing of an hour,
 The brief wild tumult of imagined power;
 To this our zeal, our cares, our griefs, are given,
 And Hope's presumption only left for heaven.

E. B.

ENCOURAGEMENT TO PATIENCE.

IN every hour, in every place,
 Where runs our busy mortal race,
 Though sad our state, though low our lot,
 "Ne'er be thy mercies, Lord, forgot.
 If trials mark the road to heaven,
 And thorns amid our flowers be given,"
 Remind us how thy blessed Son
 Met deeper pangs than we have done;
 A life of grief without a sigh,
 A death of willing agony.
 Yet in that hour of bitterer woe
 Than man's severest fate can know,
 Pitying he viewed his murderers there,
 And "O forgive them!" was his prayer.
 And we, shall thankless we, complain
 At some brief throb, some transient pain;
 Or deem it hard to taste the cup
 Our God and Saviour Christ drank up?
 No! give us grace, whate'er thy will,
 To bear it, Lord of mercy, still,
 And love the hand that wounds in this,
 To fit us for a world of bliss.

E. B.

PSALM II. 1, 5.

Why do the heathen rage, and the people imagine a vain thing? Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

SHALL erring realms escape for evils done,
 And vengeance visit private sins alone?
 Is this thy faith? then, turn thy wondering eyes
 Where prostrate Judah all-forsaken lies!
 The Elect, the Chosen! But her rulers strove
 Against the kingdom of their Lord above,
 When earth and hell, in maddened tumult driven,
 Swelled their dark ranks to burst the gates of heaven.
 Saw we not then, how from the depths of light,
 The mighty Conqueror marked their onward flight,
 Checked the soft mercy they refused to share,
 The pardon of a Saviour's dying prayer,
 And bade destruction, on her ruins hurled,
 Sweep the lost Sion from a startled world?
 Still reigns the King, still on his glorious throne
 Dwells the same Lord, the pure, the mighty One:
 And still his justice, robed in wreaths of flame,
 Looks down in awful majesty the same.
 Oh then! if some apostate land explore
 The path which fallen Judah trod before,
 Or, lost in worldly policy or lust,
 Forsake, what once she loved, her sacred trust,
 And careless fling, to foreign hands a prey,
 The faith and altars of her sires away,—
 Who shall declare, herself her bitterest foe,
 A nation's sin prove not a nation's woe?
 Who see her yield to every changing breath,
 The Church once purchased by her martyrs' death?
 Then fearless turn to Asia, or to Rome,
 Or Judah weeping still her desert home.

E. B.

 ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. XVII.—THE ORGAN AT CROYDON CHURCH.

THE instrument at the above church was built by the celebrated artist, Avery, in 1794; and is in a better state of preservation than any of this builder's make now in London. (See our number for June last.) The organ we are now about to describe was a gift of one of the inhabitants, by trade a barber or hairdresser, who, at his decease, bequeathed what property he had to the parish, on condition of their erecting an organ in Croydon Church. There was some opposition to

its erection at first, on account of the Vestry refusing to make a rate for the payment of an organist. The difficulty was at last got over, by their agreeing to make a voluntary subscription for the organist, annually. Mr. Bartleman, the late celebrated bass singer, was their first organist. His successors are remunerated for their attendance by voluntary subscription.

The tone of this instrument is rich and powerful, and possesses two great qualities, brilliancy in the chorus, and quickness of speech,—the general characteristics of Avery's organs. The whole of the stops are good, and may be used either in solo or chorus. The diapasons throughout the organ are particularly clear and fine, and we cannot help pronouncing it as one of Avery's best finished instruments.

The following are the stops it contains :—

GREAT ORGAN.			
1 Stop Diapason.		5 Fifteenth.	
2 Open ditto.		6 Furniture,	2 ranks.
3 Ditto ditto.		7 Cremona.	
4 Principal.			<hr/> 453 pipes.
5 Flute.			
6 Twelfth.			<hr/> SWELL.
7 Fifteenth.		1 Stop Diapason.	
8 Sexquialtra,	3 ranks.	2 Open ditto.	
9 Mixture,	2 ditto.	3 Principal.	
10 Trumpet.		4 Hautboy.	
11 Cornet,	5 ranks.	5 Trumpet.	
	<hr/> 904 pipes.	6 Cornet,	3 ranks.
			<hr/> 296 pipes.
			<hr/> 453 ditto.
CHOIR ORGAN.		Choir,	904 ditto.
1 Stop Diapason.		Great organ,	
2 Dulciana.			<hr/> Total number of pipes 1653
3 Principal.			
4 Flute.			

The compass of the great and choir organs, is from G G to F in alt—58 notes : that of the swell, from F in the tenor to F in alt—37 notes. The last octave of one of the open diapasons speaks on the pedals only. The instrument underwent a repair and improvement by Mr. Elliott, in 1819, who added an octave of unison pedal pipes ; the scale of which is not large enough, so that they fail to produce the effect intended. The great brilliancy in the upper, or acute part of the organ, requires a ponderous and weighty quality in the bass, or grave part of the instrument. It still wants a real double open diapason, as pedal pipes, to render the full organ what it should be—majestic. It stands in a church very favourable to sound.

COLLECTANEA.

A RETENTIVE MEMORY.—Bishop Jewel, who lived in the reigns of King Edward VI., Queen Mary, and Queen Elizabeth, had naturally a very strong memory, and he improved it by art to such a degree, that he could repeat, with the utmost exactness, whatever he wrote,

after having once read it. While the bell was ringing, he committed to his memory a repetition sermon, and pronounced it without hesitation. He was a constant preacher, and, in his own sermons, his method was to write down the heads only; upon the rest he meditated till the bell ringing to church ceased. So firm was his memory, that he used to say, if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all the while, they would not put him out. In order to try him, Dr. Parkhurst proposed many barbarous words out of a calendar, and Bishop Hooper forty Welsh, Irish, and foreign terms. After having twice read them, he repeated them all by heart, backwards and forwards. In the year 1563, Dr. Nicholas Bacon, lord keeper of the great seal, read to him one day, out of Erasmus's Paraphrase, the last clauses of ten lines, confused and imperfect on purpose: when he had sat silent a little while, covering his face with his hand, he repeated all those broken pieces of sentences the right way, and the contrary, without hesitation. He professed to teach others this art, and actually taught it his tutor, Dr. Parkhurst, at Zurich.*

GOD SAVE THE KING.—Much has been said of the origin of this sublime anthem, and a foolish report has lately been revived of its French origin and importation. In the MS. memoirs of the Duchess of Perth, lately sold in London, Handel is accused of having procured both the air and the sentiments from the superior of St. Cyr, in France; for whose establishment, it is said, that they had been composed, and there performed on a visit from Louis XIV., accompanied by James II. and his Queen consort from England. Now the fact is, that both the words and the music of "God save the King," existed almost a century before the period alluded to; having been composed at the request of the Company of Merchant Tailors, about the year 1606-7, to commemorate the escape of James I. and his parliament from the gunpowder-plot. The music may even be found in print in John Forbes's *Cantus*, or "Songs and Fancies," 4to, published at Aberdeen in 1682, two years before Handel was born. The following additional stanza was prepared by R. B. Sheridan, when George III. was shot at by Hatfield, in the year 1800.

From every latent foe,
From the assassin's blow,
God save the King!
O'er him thine arm extend,
For Britain's sake defend,
Our Father, Prince, and Friend:
God save the King!

CONTENTMENT.—There was an Italian bishop who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly

* See Life prefixed to Isaacson's translation of Jewell's Apology, p. lxxxvi. lxxxvii.

admired those virtues, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility: It consists in nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the Bishop. "In whatsoever state I am, I first of all look up to heaven, and I remember that my principal *business here* is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or to complain."

ANCIENT EPITAPH.

Looke man before thee how thy death hasteth,
 Looke man behind thee how thy life wasteth,
 Looke on thy right side how death thee desireth,
 Looke on thy left side how sinne thee beguileth,
 Looke man above thee joyes that ever shall last,
 Looke man beneath thee, the pains without rest.

ENGLISH VERSIONS OF THE BIBLE.—1. Coverdale's translation, first printed in 1535; 2. Matthew's, 1537; 3. Cranmer's, or the Great Bible, 1539; 4. the Genevan, 1560; 5. the Bishops', 1568; 6. the Douay-Rhenish (the Roman Catholic version), 1583-1609.

SELECT SENTENCES.—To *fear* God's justice, is the way not to *feel* it.

Worldly riches and honours can never fully content the mind. The way to contentment is not by raising the estate higher, but by bringing the heart lower, and having God for a portion.

He who has on the breast-plate of God's fear may be shot *at*, but he can never be shot *through*.

Religion would have no enemies, if itself were not an enemy to vice.

All means in the world, without the love and practice of the truth, will be insufficient to our preservation in the saving profession of it.

It is impossible that a Christian can keep the professions of his faith steadfast, unless he keep the exercise of his faith constant.

He that has a false end in his profession will soon come to an end of his profession.

It will cost something to *be* religious;—it will cost more *not* to be so.

Prayer is the better half of a minister's whole work; and that which makes the other half lively and effectual.

Pride is the most dangerous of all sins: Other temptations are about *evil*; this is conversant about *good*.

LAW REPORT.

No. XXIX.—ON THE LAW OF FIXTURES.

COURT OF COMMON PLEAS, HILARY TERM, 1830.

GRYMES v. BOWEREN.*

CASE for injury to the reversion. At the trial before Baron Garrow, at the last Norfolk assizes, it appeared that the defendant, who occupied as tenant from year to year certain premises belonging to the plaintiff, had, at his own expense, erected on the premises a pump, which he took away when he quitted them.

The pump was attached to a stout perpendicular plank; this plank rested on the ground at one end, and at the other was fastened by an iron bolt or pin to an adjacent wall, from which it was distant about four inches. The pin, which had a head at one end and a screw at the other, passed entirely through the wall.

The tube of the pump passed through a brick flooring into a well beneath. This well had originally been open, but the defendant had arched it over when he erected the pump; and, in withdrawing the tube, four or five of the floor bricks were displaced, but the iron pin which attached the perpendicular plank to the wall was left in the wall when the plank was removed.

Under the direction of the learned Baron, (who thought the pump parcel of the freehold, inasmuch as it could not have been the subject of larceny at common law,) the jury found a verdict for the plaintiff, damages 4*l.*, with leave for the defendant to move to enter a nonsuit.

Serjeant *Wilde* having obtained a rule *nisi* accordingly,

Serjeant *Storks* now shewed cause. The general rule is, that what is fixed to the freehold cannot be removed by the tenant without incurring the con-

sequences of waste. The exceptions to this rule have been carefully enumerated by Lord Ellenborough in *Elwes v. Maw*, and, as between landlord and tenant, seem resolvable into utensils set up in relation to trade, and matters of ornament, as marble chimney pieces, pier glasses, and the like; and the pump in question does not fall within either of those descriptions. A greenhouse, which has been deemed removable when erected by a nurseryman for the purpose of his trade, (per Lord Kenyon in *Penton v. Robart*,) yet in ordinary cases has been held irremovable. *Buckland v. Butterfield*.

Serjeant *Wilde*. As between landlord and tenant, the rule with regard to fixtures is less rigid than as between persons standing in any other relation; and custom has introduced another exception. Articles of general utility and domestic convenience affixed during the term, have always been holden to belong to the tenant, and are either taken away, or valued as between him and the incoming tenant, upon the determination of the term. Such articles are, coppers, ovens, grates, and the like. No doubt a pump might be so imbedded in the freehold as to render its removal improper; but if it be so slightly fixed as the pump in question, and can be moved entire, it falls within the exception of articles for domestic convenience. If this were a landlord's fixture, the tenant might be precluded from removing even a barometer attached to a wall by a nail.

Suppose the well had been deep, and it had been found convenient to

* A pump erected by a tenant during his term, and very slightly affixed to the freehold, is removable as a tenant's fixture.

draw the water by means of a steam-engine, would the landlord have been entitled to retain the engine?

C. J. TINDAL. It is difficult to draw any very general and at the same time precise and accurate rule on this subject; for we must be guided in a great degree by the circumstances of each case, the nature of the article, and the mode in which it is fixed. The pump, as it is described to have been fixed in this case, appears to me to fall within the class of removable fixtures. The rule has always been more relaxed as between landlord and tenant, than as between persons standing in other relations. It has been holden that stoves are removable during the term; grates, ornamental chimney pieces, wainscots fastened with screws, coppers, and various other articles: and the circumstance that, upon a change of occupiers, articles of this sort are usually allowed by landlords to be paid for by the incoming to the outgoing tenant, is confirmatory of this view of the question.

Looking at the facts of this case; considering that the article in dispute was one of domestic convenience; that it was slightly fixed; was erected by the tenant; could be moved entire; and that the question is between the tenant and his landlord; I think the rule should be made absolute.

J. PARK. The rules with regard to property of this description vary according to the relation in which parties stand towards each other. The rule as between heir and executor is more strict than as between landlord and tenant, and even as between landlord and tenant it has been relaxed in

modern times; for in *Lawton v. Lawton* Lord Hardwicke held, that wainscot might be removed by the tenant, although it would have been waste to have removed it in the time of Hen. VII.

Perhaps we ought not to look with too much nicety as to the mode in which articles are fixed, when it has been holden that the tenant may remove ovens, coppers, and the like. The present case, however, is clearly distinguishable from *Buckland v. Butterfield*, where a conservatory was deeply fixed in the soil, and formed part of the house to which it was attached; and, however I may regret it, seeing that the value in dispute is so small, I am compelled to say that the verdict which has been given is wrong.

J. GASELEE concurred.

J. BOSANQUET. I am of opinion, that this pump was removable by the tenant. Whether property of this kind be removable or not, depends in some degree on the relation between the parties: and in the relation of landlord and tenant the rule is less strict than in others: it is more so as between heir and executor, and as between executor and remainder-man. My apprehension has been lest we should be thought to lay down any principle which would apply to cases different from the present. But considering that this is a case between landlord and tenant; that the pump was erected by the tenant; that it is an article of domestic use; and can be removed entire; I think the verdict ought to be set aside.

It rule absolute.

MONTHLY REGISTER.

PORTLAND, JAMAICA.

It is proposed to build in the town of Port Antonio, Portland, Jamaica, a new parish church, capable of accommodating at least 1000 individuals, together with a school-house

of about one fourth the size of the church.

The following facts are submitted to the consideration of British Christians, with the hope of exciting their

sympathy about this undertaking, and obtaining their aid in its accomplishment.

The parish of Portland contains a population amounting to nearly 10,000; of these, 2900 are free, the remainder slaves. The town of Port Antonio is a military station, and the resort of much shipping from England and America. For the entire population of this extensive parish, there are but two places of public worship. Only one of these is connected with the Establishment. This one (the present church) is extremely small, incapable of containing more than 350, while the congregation exceeds 500, and not unfrequently 700 individuals. On more than one occasion, during the last twelvemonths, the number attending divine worship did not fall short of 1500.

The total number of communicants and candidates for the ordinance, amounts to 565. Schools have been established in various parts of the parish, at which about 540 scholars receive instruction during the week. A large proportion of these are excluded from the benefit of attending divine worship, in consequence of the want of room in the church. Not only is the present church quite inadequate to contain the congregation, but it is also difficult of access, being built upon the summit of a steep hill, which overlooks the town of Port Antonio: thus many persons, particularly the aged and infirm, are hindered from attending the public services of religion.

In the temperate climate of Britain, the situation of a place of worship is a matter of far less importance, than in a country exposed to the withering influence of a tropical sun. There, the ascent of even a considerable hill is regarded as conducive to health and gratification only—here it is, in no slight degree, oppressive. Tropical countries are moreover subject to sudden vicissitudes of climate. It is no uncommon occurrence for a cloudless sky to become unexpectedly overcast, and torrents of rain to descend, accompanied by the most vivid and dazzling lightning. Persons then standing in the open air have scarcely

time to seek for shelter from the sudden violence of the elements. It may easily be conceived how injurious this must prove to persons of the strongest constitution, but especially to those labouring under any species of disease. It is, notwithstanding, an interesting spectacle to witness the zeal which, on these occasions, the negroes display. Often are they seen with umbrellas, or whatever means of shelter they can procure, braving the storm, willing to subject themselves to the greatest inconveniences rather than lose any portion of "the bread of life." When it is known that many of these poor people travel a distance of nine or ten miles to obtain, after all, an uncomfortable standing without the walls of the house of God, the christian feeling of those to whom this appeal is addressed, will surely incite them to lend their aid in erecting a new church, of larger capacity, and more conveniently situated.

It has been stated, that it is in contemplation to build, at the same time, a school-house for the children attending the daily and sabbath schools. At the former, about 130 children receive instruction in christian doctrine, and reading the Holy Scriptures. The scholars assemble, when the weather allows, in the open air, not from choice, but from want of room in the confined and wretched apartment which they are permitted to occupy. The Sunday school is held in the church before and after service. At this time the officiating minister is engaged in the performance of various public duties, such as baptisms, marriages, &c., and this, together with the arrival of the adult members of the congregation, as the hour of service approaches, occasions much confusion and consequent interruption of the business of the school. The number of scholars receiving instruction is about 200. A Bible class, of 64 readers, has been formed, many of whom exhibit striking evidences of the inestimable value of an acquaintance with the Word of God.

The probable expense of completing and fitting up the proposed church, may be estimated at 2700*l.* sterling. That of the school-house at 300*l.* It

is here necessary to state, that the parish of Portland, though in many points of view of great importance, is perhaps the very poorest in the island of Jamaica. Its climate is too humid to admit of the extensive production of coffee; and the mountainous character of the surface, and comparative poverty of the soil, unfit it in almost an equal degree for the cultivation of the sugar cane.

It should also be known, that several attempts have actually been made, during the last five years, to obtain from the parochial resources a sum sufficient for the building of a new church. These efforts have, unhappily, not been productive of success. Notwithstanding these serious difficulties, it is calculated that, of the 3000*l.* required for the church and school-house, 1000*l.* may be raised upon the spot, in a great measure by the contributions of the negroes attending the church. When it is considered that these will be the voluntary offerings of persons exposed all their lives to the temporal and spiritual evils growing out of a state of slavery, and only now about to receive the

inestimable blessings of freedom, the effort will be deemed considerable, and will furnish one of the strongest pleas for imploring the assistance of their favoured fellow-subjects of Britain.

The mention of the *approaching* change in the condition of the negroes, will suggest many serious considerations to the mind of the reflecting Christian. In particular, while he rejoices in the removal of many obstacles to the temporal and spiritual happiness of his darker brethren, he will be anxious that every effort be put forth to render the change productive, as far as possible, of unmixed good. This he will feel assured can be effected only by leading them to the knowledge of that Saviour who is able to make them "free indeed," and through whom they may have grace to consecrate all their newly acquired privileges, and increased influence in society, to the glory of God.

Subscriptions will be received by Messrs. Hoare, Bankers, Fleet-street; T. England, Esq., 15, Surrey-square; and Mr. Domett, George-yard, Lombard-street.

POLITICAL RETROSPECT.

DOMESTIC.—The official tables of the revenue for the last quarter, show a decrease upon the receipts of the period in question to the amount of 330,064*l.*, but upon a comparison of the whole financial year with its predecessor, there appears an increase of 313,448*l.* The two most remarkable items in this account are those of the Customs and Excise; in the first of which there is an increase upon the year and quarter, as regards the first, of 983,254*l.*, and the latter of 678,051*l.*; whilst under the head of "Excise," the receipts have decreased during both periods to the amount for the year, of 596,609*l.*, and the quarter of 846,524*l.* The revenue from stamps has fallen off during the quarter, by 22,718*l.*, though upon the

whole year it shows an improvement to the amount of 102,355*l.* The assessed taxes are less upon the year and quarter than last year by 259,985*l.*, and 143,415*l.* severally. Under the head "Miscellaneous," also, the falling off is uniform, being upon the year 19,298*l.*, and the quarter 2,682*l.* less than in the preceding corresponding periods. On the other hand, the repayments of money advanced for public works exceed upon the year by 139,731*l.*, and the quarter by 12,224*l.*, the former receipts. The probable amount of Exchequer bills required for the service of the quarter is estimated at 4,856,798*l.*

Since the year 1666 the city of London has not been visited by so severe a calamity as that which oc-

curred on Thursday, the 16th of October last, when the two houses of parliament were destroyed by fire. The limits to which our retrospect is confined will not permit us to give a lengthened detail of the origin and progress of this great national loss. If we were inclined to enter into a speculative disquisition, what a fine subject is here opened to the eye of the christian philosopher! The providence of God once preserved these edifices from the malignity of the Papists. Has the infidelity and profligacy which have found of late years their unhallowed representatives within the walls of St. Stephen's Chapel, caused the withdrawal of that superintending care by which alone kings reign, and nations prosper? We only trust that the ark may be spared, and our "candlestick" not be "removed." If ever the command of our Saviour ought to speak with a voice of thunder in our apathetic ears, it is now. If ever we were called upon to consult the gospel, the "Urim" and the "Thummim" of the Christian's everlasting hope, it is now, and the reply we are convinced will be—"WATCH AND PRAY."

SPAIN.—The reports from the Peninsula continue to be of the most conflicting character. The Queen's troops, on the one hand, are represented as every where victorious, whilst, on the other, Zumalacarreguy is allowed to be making daily progress! One thing, however, is certain: the rebel Mina, who has long been skulking in the purlieus of the metropolis, is again, like an evil genius, at his favourite work of treason and revolution, and scattering the seeds of misery and famine over his wretched country. The only benefit Great Britain is likely to derive from these intestine broils is the deportation of the patriotic traitors and titled swindlers, who have so long been preying on the pseudo-philanthropic of the fell race of twaddling Whigs and unholy Reformers.

PORTUGAL.—The death of Pedro, the political profligate, has been the signal for every species of disgraceful and disgusting intrigues among the dry-nurses of the baby Queen. *Little*

Glory in Portugal, like *Old Glory* in Westminster, do very well.

"To paint a moral or adorn a tale;"

but as for any good either have done, or can do, we suspect the hydro-oxygen microscope would find it marvellously difficult to discover the shadow of a shade of it. To both we would say, in the language of Aristophanes,

"βάλλ' ἐς κόρακας,"

Thus translated by Cobbett in his celebrated address to Lord Brougham—

"Go hang thyself, and give the crows a dinner!"

FRANCE.—La belle France! The King continues to rob his subjects on the Bourse—his ministers follow the royal example with *gusto*—the gaols are full, and the Exchequer empty—rogues thrive, and honest men starve. Religion is at a discount—infidelity and profaneness at a premium; but Vive la belle France! say we. Long live the noble Whigs, whether at home or abroad! Long may all patriots enjoy the fruits of Reform; and may they and their admirers hang together, for good!

RUSSIA — PRUSSIA — AUSTRIA.—Wisdom presides at the Council Board of these mighty Empires, and prosperity is the natural result.

EGYPT.—Within the last month, there have been a variety of rumours relative to the intention of the Pasha to declare himself independent of the Porte. Should this be the case, England may still have an opportunity of redeeming the fatal error into which she has been plunged by the imbecility of the Palmerstons, and for an alliance with the new power, who already occupies Syria. This would throw an effectual obstacle in the way of Russian ambition, which clearly points to British India. We hope this hint will not be thrown away.

IRELAND.—Dan O'Connell and William Cobbett fully compensate Ireland for the absence of reptiles and toads!

INDIA.—Lord Palmerston does not go to India, nor is Lord Nugent to be the new President of *Bombay*. Lord Bentinck, we are happy to say, is

quite restored to health, and actively engaged in the discharge of his arduous duties. The Whig measure, bless their honest, patriotic hearts! for robbing the East India Directory, by throwing open the China trade, works well, and we are

happy to announce to our tea-imbibing readers, that ten million pounds of tea *which the Chinese flunkies and Russian serfs refuse*, is on its way to England!!!!!!

WEST INDIES. — The slaves are free—to starve.

CALENDARIUM ECCLESIASTICUM.

NOVEMBER, 1834.

SAINTS' DAYS, &c.	AUTHORS to be CONSULTED.	SUBJECT OF SERMONS.
ALL SAINTS, (Nov. 1.)	Dr. R. Bundy. I. 261. } ——— III. 323. } Bp. Atterbury. I. 145. } Dr. E. Burton. 318. } Dr. G. Stradling. 287. } Dr. M. Frank. 526. } C. Wheatly. III. 327. } Bp. Mant. 541. } Scriptural Essays. II. 303. }	How far the example of others to be followed. Duty of following the faith and conversation of departed Saints. The Christian state a state of suffering. Festivals of the Saints. On the Day. On the Day. On the Day. Biographical Notices. On the Services appointed for the day, &c.
PAPISTS' CONSPIRACY, (Nov. 5.)	Xn. Rem. IV. 641. XII. } 683. } Protest. Journ. II. 1.289. } 573. } Bp. Horne. Disc. L. LI. } Bp. Smalridge. 386. } R. Meek. Hatchard. London. 8vo. pp. 403. } J. M. Cramp's Text-book of Popery. 8vo. Holdsworth & Co. pp. 432. } Berault's Church of Rome proved Heretic. Hamilton & Co. 8vo. pp. 52. } Morn. Exercises at Crippllegate. A.D. 1675. }	On the Errors and Spirit of the Romish Church.
ST. ANDREW, (Nov. 30.)	Xn. Rem. VI. 1. } Bp. Mant. I. } Scriptural Essays. II. 1. }	On the Message of Christian Ministers. Biographical Notices. On the Services appointed for the day, &c.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

HON. AND REV. GEORGE NEVILLE GRENVILLE. — The parishioners of Hawarden, Flintshire, have presented to the late Rector of that parish, the Hon. and Rev. George Neville Grenville, a massive tripas candelabrum, wick cost nearly 300*l.* as a tribute of respect for the fidelity with which he has promoted the spiritual and temporal welfare of his flock, during a period of twenty years.

REV. THOMAS CLEAVE. — On Friday last the freedom of the borough of Totness was voted to the Rev. Thomas Cleave, A.M. as a mark of their esteem for his services as the officiating minister of that parish.

REV. WILLIAM BUSFIELD, A.M.—The Rev. William Busfield, A.M. has been presented by the congregation of St. Michael's Church, London, with a magnificent silver salver, in token of their attachment to him, and the estimation in which they held his services as Curate of the united parishes of St. Michael, Wood-street, and St. Mary, Staining. He has faithfully discharged all the duties of that office for nine years.

REV. WM. STEWART.—The Rev. Wm. Stewart, M.A. incumbent of Hale, Lancashire, has been presented by his congregation and friends with a gown, cassock, and bands, and a silver waiter, upon which is an appropriate inscription, as a testimony of their high esteem and attachment.

REV. R. ELSDALE.—We have pleasure in recording an additional testimony to the exemplary worth of the respected minister of Stretford, near Manchester. In our periodical of 1832, p. 713, we referred the several exemplifications of the high feeling of the township towards the Rev. R. Elsdale; and now we have to mention the present of a handsome scarf and hood from the members of his congregation. When we recollect that Stretford is not the richest place in the kingdom, and that the gown, which we previously noticed, was voted at a *public meeting*, where we too often find a disposition to *take away*, rather than to add to the gratification or comforts of the Clergy, we say these circumstances must be highly pleasing to the reverend gentleman, and must show, as do the numerous "tributes of respect," which we have hitherto published, that the spiritual pastors of this kingdom are held in higher esteem than the enemies of our Church would wish. We know this gentleman to be very active in the numerous and flourishing Sunday schools in his parish, and to have been doubly assiduous during the awful ravages made by the cholera.

REV. JOHN PEEL, M.A.—A deputation, consisting of the principal inhabitants of the parish of Stone, near Kidderminster, has recently waited upon their highly-respected Vicar, the Rev. John Peel, M.A. of Christ Church, (brother of Sir Robert Peel), to present to him an elegant silver inkstand, value 60*l.* and purchased by the contributions of almost all the adult population of the parish. Mr. Amphlett, as senior churchwarden, presented the plate, accompanied with an address expressive of the affection, gratitude, and admiration of the parishioners towards their Vicar, referring to his kindness and condescension to all, more especially to the poor; to his munificent benefactions to their church, lately rebuilt; to his admirable sermons, and to his daily exemplary life and conversation. To this address the rev. gentleman made a reply, marked by acute sensibility, sound sense, and kindness of manner. After professing his inability adequately to express his gratitude at that time, on account of his overwhelming feelings, he proceeded nearly in these words:—"Such testimonials as these are generally reserved for those who have borne the heat and labour of the day: but upon me, who have not long entered my Lord's vineyard, has the reward been conferred; a reward at all times most acceptable, but especially at the present, when the Clergy are so grossly and so unjustly vilified. I accept, therefore, this your offering, as a mark of affection to me, your appointed minister—I accept it as a token of attachment to the Clergy in general—I accept it as a pledge, as it were, of a brave yeomanry, to support our venerable Establishment, the members of which, I am bold to say, were never more distinguished for learning without pedantry, orthodoxy without bigotry, piety without superstition, and zeal without enthusiasm."

MODEL OF ETON COLLEGE.—Mr. Bridge, of Ludgate-hill, has received orders from his Majesty for a splendid ornamental piece of plate, representing an exact model of the Chapel of Eton College, with the arms of Henry the Sixth, the founder, and "H. R." on one side, and the present Royal Arms, with "W. R." on the other. This superb present is intended for the College, and will be given to the Provost and Fellows by his Majesty, with the express desire that it may be used every year at the Eton anniversary dinner in London.

MORE POPERY.—The new Roman Catholic Chapel, at Bishopwearmouth—a superb building—is rearing its stately front in all the splendour of Catholicism, when it was the state religion of this country. It is of the Gothic order of architecture, and when finished will stand unrivalled as the finest public building in the town. It has already assumed

an imposing appearance, and its large and magnificent eastern window attracts the attention and unqualified admiration of all who have seen it. The building is of considerable magnitude, and will possess sufficient room for the display of all the ceremonials and pomp of the Romish Church.

NEW TESTAMENT TO THE SLAVES.—The British and Foreign Bible Society having resolved to present every emancipated adult negro, who can read, a copy of the New Testament and Psalter, the Church of the United Brethren (whose missions are very extensive in the West India Islands, and whose converts in Antigua are likely to require nearly 5,000 copies) have determined to make collections in all their chapels in Great Britain, &c. in aid of the Society. A sermon for the occasion was lately preached in their chapel, St. Peter's, Bedford, when the collection amounted to upwards of 10*l*.

CHELTEMHAM INFANT SCHOOL.—The Rev. F. Close has received one donation of 320*l*. and another of 100*l*. towards the erection of an Infant School-room at the lower end of Cheltenham.

LATE BISHOP OF BRISTOL.—The interment of the remains of our late venerable and respected diocesan took place on Monday last. Early in the morning the bells of the different churches began tolling, the flags on the ships and the public buildings were raised half-mast, and the shops in the principal streets were partially closed. About ten o'clock College-green and both sides of Park-street were thronged with spectators to the amount of many thousands, who observed the strictest decorum. The large room on the Clifton road, used by the Horticultural Society, was appointed as a rendezvous for the Clergy and others who intended to join in the procession.

About half-past ten o'clock the hearse approached Rodney House, where the body lay, and the family and chief mourners were assembled, and in a short time the procession moved in the following order:—

Hearse and six horses, with the coffin.

First coach and four, containing the five sons of the deceased.

Second coach and four, containing the Bishop's brother, nephew, Alderman Camplin, and I. Cooke, Esq.

Third coach and four, containing Drs Bernard and Dick, R. Smith and R. Lowe, Esqrs. Surgeons.

The beneficed Clergy of the Deanery and others of the neighbourhood of Bristol, in all about seventy, made up the clerical procession; the Mayor and seven Aldermen, both the Sheriff, with many other members of the Corporation, preceded the Clergy; and the Governor of the Corporation, the Poor, with a long train of Churchwardens and other respectable gentlemen of the different parishes, led the van of the whole from the Horticultural Room at the top of Park-street. The hearse and mourning coaches, with upwards of thirty private carriages, followed. The corpse was received at the Cathedral Church by the very Rev. the Dean, the Rev. Mr. Harvey, Prebendary in residence; the Precentor, Rev. H. Barker; Minor Canons, Revs. R. W. Lambert, W. Millner, and G. N. Barrow.

The introductory sentences of the grand and sublime service for the burial of the dead (set to music by Dr. Croft) were sung by the cathedral choir with great effect, accompanied on the organ by Mr. Corfe, as were also the funeral psalms. The appointed lesson was read with solemnity by Mr. Prebendary Harvey.

The body was then removed from the choir, where it had been deposited on tressels during the former part of the service, and conveyed to the adjoining burial ground, through a double line of gentlemen, who arranged themselves in the cloisters.

The pall was borne by the following Clergymen:—Venerable Dr. England, Archdeacon of Dorset; Rev. R. G. Bedford, Vicar of St. George, Brandon Hill, Rural Dean; Rev. T. T. Biddulph, Minister of St. James's; Rev. Robert Watson, Rector of Christ Church; Rev. J. Eden, Vicar of St. Nicholas; Rev. Fountain Elwin, Vicar of Temple; Rev. William Knight, Rector of St. Michael's; Rev. Richard Carrow, P. C. of Westbury-on-Trym.

At the grave the office of interment was opened by the Precentor, Mr. Barker, which, after the body was deposited in its final resting-place, was concluded by the very Rev. the Dean, with that distinct and affecting pathos so admirably adapted to the most

solemn of all the offices of our Established Church. The inscription on the coffin was as follows:—

Robert Gray, D.D. Bishop of Bristol;
Born March 11, 1762; consecrated in 1827;
Died Sept. 28, 1834.

There was no mitre on the coffin, from the lamentable fact of this symbol having been destroyed at the riots, and never replaced. The fact, too, of the Bishop's remains being interred close to the walls of his ruined palace, excited amongst most of the spectators an affecting recollection of the lamented Prelate's dignified and truly christian conduct at that appalling crisis.—*Provincial Paper.*

FEES ON CONSECRATIONS.—The vilest falsehoods are pertinaciously circulated by the liberal press as to the asserted rapacity of the Bishops in demanding enormous fees upon consecrations. No Bishop ever demands or receives one single farthing for any act of consecration!—the utmost amount of fees for consecrating a church is 9*l.* 9*s.*, to which a sum (in no instance exceeding 2*l.*) may be added for the travelling expenses of the registrar, secretary, and other officers, but this extra expense is seldom incurred. Besides these fees, there are certain other payments for work actually done, as drawing up the petitions, deeds, &c., amounting to 9*l.* 2*s.*; so that the whole expenses necessarily attending the consecration of a church cannot, in any case, exceed 39*l.* 11*s.* 4*d.*, and in a great majority of instances will not amount to more than half that sum. The fees for the consecration of a churchyard alone are 9*l.* 10*s.* 4*d.*, and the expenses of engrossing, &c., 5*l.* 9*s.*, making a total of 14*l.* 10*s.* 4*d.* The whole expenses of the consecration of a church and churchyard together are about 22*l.*

INCREASE OF CHURCHES AND CHAPELS.—On Sunday, the 14th of September, Kennington Chapel, formerly an Independent meeting-house, was opened for divine service, under the authority of the license of the Bishop of Winchester. This is the fourth dissenting meeting-house which has been converted into a chapel of ease in this neighbourhood. The others are, Camden Chapel, Camberwell; St. John's, London-road, Southwark; and St. Paul's, Vauxhall; the two latter being added to the Establishment in the past year. Previous to the commission for building new churches coming into operation, Lambeth possessed one church and five proprietary chapels, one of the latter belonging to the Asylum for Female Orphans; Camberwell contained one church and two chapels of ease, and Newington one church. Lambeth now possesses one parish church, four district churches, two district chapels, and six proprietary chapels; Camberwell has two churches, two chapels of ease, and two proprietary chapels; Newington, one parish and two district churches: making an increase, in these three adjacent parishes, of twelve churches and chapels, in about the same number of years. All of them are commodious buildings, and afford church-room to a far greater number of persons than the original church accommodation. This increase is worthy of record, as the dissenters derided the new churches as useless buildings, predicting that they would be without congregations: adding their usual boast, that nearly the whole population being dissenters, the scanty accommodation afforded by the parish churches was amply sufficient for those who remained in our communion.

GROWING ABUSES OF THE CHURCH!—In the single archdeaconry of Essex, within the last eleven years, 48,000*l.* have been expended on the erection or improvement of parsonage houses. In the whole county of Essex there has been more than fifty new houses built within the last twenty-five years. This, we presume, is what the aspersers of the church call its "growing abuses."

FOREIGN BOOKS.—The table of new duties says—"Books in the foreign living languages, being of editions printed in or since the year 1801, bound or unbound, the cwt. 2*l.* 10*s.*." The old duty was 5*l.* per cwt.; are we therefore to understand, that books printed in the English language in the United States are not to have the benefit of the reduction?

CHARITY CHILDREN IN ST. PAUL'S CATHEDRAL.—On Thursday, Oct. 9, a meeting of the Society of Patrons of the anniversary meeting of the Charity Children in St. Paul's Cathedral was held at the London Coffee-house, Ludgate-hill; the Treasurer in the chair. The business of the meeting was chiefly confined to the receiving of a report relative to the receipts, &c. of the last anniversary meeting. The report of the

proceedings at the last assembly of the charity children was highly satisfactory. The total receipts at the doors of the cathedral were 590*l*.

NORTH CURRY.—The parishioners of North Curry have recently expended 1000*l*. in repairing and beautifying their church, and J. S. Gould, Esq. has presented them with a valuable organ, which was lately opened, in the presence of a congregation amounting to about 3,000 persons. The Rev. W. K. Coker preached an appropriate sermon on the occasion.

BISHOP OF DERRY AND RAPHOE.—The Bishop of Derry and Raphoe held his annual visitation of the Clergy of the diocese of Derry, on the 9th instant, in the cathedral. There was a large attendance of the clergy. The archdeacon, and two or three others of the clergy, stated that their churches were much too small for their congregation.

ETON SCHOOL.—The new master of Eton College has ordered the following circular to be sent to the parents of all the boys:—"Sir, I am requested by the head master to state to you that the excessive expense incurred by boys in making presents of books to their school-fellows who are leaving Eton, has made it necessary to adopt a regulation which may impose some check on the abuse of this practice for the future. He therefore proposes that the propriety of giving, as well as the value of the presents, may be left to the judgment of the respective tutors, who, on receiving letters from the parents or guardians of their pupils, will give orders or not, as may appear to them, after inquiry, to be expedient.—Eton Coll. Sept. 1834."

REV. DR. RICHARDS.—The Rev. Dr. Richards, the worthy and exemplary Rector of St. Martin's-in-the-Fields, has been induced to resign that living, on account of the disputes so long prevailing in the parish. The living is in the gift of the Bishop of London.

THE PENTONVILLE TRAGEDY.—The following inscription and epitaph from the pen of Mr. Campbell, of Sadler's Wells Theatre, is to be engraved on the tombstone of the unfortunate Lefevre and her four children:—

Sacred to the memory of

Henry Lefevre, aged 5 years and 6 months,

John Lefevre, aged 4 years and 6 months,

Ellen Lefevre, aged 2 years and 2 months,

Philip Lefevre, aged 8 months,

Who were murdered by their father, Johann Nicolaus Steinberg, a native of Germany, during the night of Monday, the 8th of September, 1834, at No. 17, in Southampton-street, Pentonville.

Also of Ellen Lefevre, aged 25 years, mother of the above babes, likewise murdered by J. N. Steinberg, who afterwards murdered himself, and was buried according to law.

"His remembrance shall perish from the earth, and he shall have no name in the street."—Job xviii. 17.

"Where is the flock that was given thee—thy beautiful flock?"—Jer. xiii. 20.

Poor babes, could not your innocence prevail?

And when your father heard your plaintive wail,

Did no compunction smite his guilty soul,

And thoughts of murder and of blood control?

None!

None heard your cries; in sleep the world was bound,

A deathlike stillness reigned around.

While guilt with gliding footsteps trod,

You slept on earth—you woke and saw your God!

'Neath your Creator's wings in peace you're blest,

For angels wafted you to realms of rest.

BLESSINGS OF THE VOLUNTARY SYSTEM.—At Worship-street Police-office, on Saturday, October 11, Mr. James Temple, of 41, Tabernacle-walk, was charged with interrupting the service at the Tabernacle Chapel, City-road, on Friday evening. A dispute has arisen among the trustees of the chapel as to the right of appointing the preachers, and the congregation is divided between the Rev. J. Campbell, and the

Rev. William Ragsdell, the former of whom has been appointed by Mr. Bateman, one of the trustees, and the latter by the other trustees. On Friday, bills announced that a missionary meeting would be held in the evening, Mr. Campbell in the chair, upon which counter bills were issued, forbidding the meeting as unauthorized, and announcing the usual service to be performed by Mr. Ragsdell. Mr. Wilks, M.P. one of the trustees, thought it advisable to obtain the assistance of the police; and no sooner had Mr. Ragsdell been locked in his pulpit, than a tremendous uproar was raised by hooting, hissing, and stamping of feet. Several persons were apprehended, but proceedings were pressed against the defendant only. He was held to bail in the sum of 50*l*. Of late there have been frequent disturbances at both the Tabernacles, City-road and Tottenham-Court-road, which were originally built by subscription for the celebrated Mr. Whitefield, and have at length devolved to twelve trustees, the chief of whom appears to be Mr. John Wilks, M.P. for Boston, whose father, the Rev. Matthew Wilks, was long the popular minister of the Tabernacle.

EDUCATION OF CLERGYMEN'S DAUGHTERS.—A plan is in embryo at Brighton for the establishment of an institution for educating the daughters of poor clergymen as governesses. It is proposed to receive 100 pupils, the daughters of poor clergymen, to be clothed, boarded, and educated as governesses, at a charge of 20*l*. per annum to each pupil. Similar institutions have succeeded in Westmoreland and Gloucestershire. On Sunday morning the Rev. Dr. Everard, one of her Majesty's chaplains, preached a sermon at St. Andrew's Chapel in aid of the funds.

KINVER CHURCH.—The parish Church of Kinver, which has been re-pewed during the present year, was re-opened for public worship on Sunday, the 5th ult. The Bishop of Lichfield and Coventry preached in the morning; and the Rev. Wm. Villers, M.A. Minister of St. George's Church, Kidderminster, in the afternoon.—A Selection of Sacred Music from the works of Handel, Haydn, &c. was performed in a very superior manner by members of the Birmingham Choral Society, under the direction of Mr. Thomas Fletcher. The singing of Miss Aston was exceedingly admired. The collections at the doors in aid of the funds for re-pewing, &c. amounted to 140*l*. 5*s*. 11½*d*.

NEW CHURCH, EAST GRINSTEAD.—On Friday the ceremony of laying the first stone of a church was performed at Forest Row, a hamlet in the parish of East Grinstead, Sussex, by the Countess De La Warr, assisted by Earl De La Warr, the Right Hon. Lord Colchester, and the neighbouring nobility, gentry, and clergy. Prayers and collects suitable to the occasion were offered in an impressive manner by the Rev. C. Nevill, curate of East Grinstead, to whose exertions the church mainly owes its origin. After this interesting service an elegant *déjeuné* was given at Kidbrook by its noble owner. The chapel is to be built of excellent stone, presented by Earl De La Warr, on ground given by Lord Gage. It is in the pure lancet style, from the tasteful design of Mr. Moseley, the architect to the county of Middlesex.

THE CHURCH.—The following facts and comparisons may help to give some misled persons juster notions of the comparative wealth and benevolence of the clergy, than those which they have acquired from the enemies of the Church. It is now ascertained that the gross annual revenue of the bishops, dignitaries, and inferior clergy of the Church of England is 3,723,273*l*. (their net income is only 3,491,190*l*.) Add to this 263,340*l*. for Scotland, and 810,956*l*. for Ireland, and the gross income of the Clergy of the three great divisions of the empire will be 4,788,569*l*. The Irish Tithe Bill, should it ultimately pass, will considerably diminish this amount. According to the late Dr. Hamilton, of Aberdeen, the gross income of the British empire at home, including the payments made by government, is 316 millions. The earnings of the labourers he estimates at 90 millions, and six millions may be added as to the pay of common soldiers and sailors, and others receiving public money who are not above the rank of labourers. Deduct these 96 millions from the gross national income, and there will remain as the income of the middle and higher classes, 220 millions. Of this sum the revenue of the Clergy is about 1-47th; and were it equally divided among those actually engaged in their professional duties it would not give 300*l*. to each. Immense deductions have to be made from this gross amount;

tents, visitation charges, expenses of collecting, abatements, and losses. These necessary deductions would reduce the average income of the Clergy to less than 250*l*. Then come subscriptions to infirmaries, and other charities. There are no means of ascertaining with accuracy the amount of their private benevolence in their parishes. It cannot however be estimated at less on an average than thirty or forty pounds a year. Of the annual subscriptions to public charities, they appear to contribute fully one-tenth. The ascertained proportions of clerical to lay subscriptions to the infirmaries of the following places are,—Bedford 1 to 7, Derby 1 to 13, Hereford 1 to 4, and Stamford 1 to 4. At Birmingham 1 in every 13 of the subscribers to the General Hospital is a Clergyman, and it may be presumed that their subscriptions are nearly in the same ratio; suppose it 1 to 17, which is making a large allowance for the average inferiority of the subscriptions of the Clergy, as compared with laymen. These five places, may certainly be regarded as a fair specimen of what may be found in other parts, and they give the proportion of clerical to lay subscriptions as one to nine, *i. e.* the subscriptions of the Clergy to these five infirmaries are one-tenth of the whole. The reports of some other charities which have been examined give a similar result. From a calculation founded on statements published by persons locally connected with upwards of forty institutions, comprising almost every kind of charity in the country, and embracing a fair proportion of places where dissent abounds, such as Nottingham, it is found that the contributions of dissenters to those of Churchmen are as one to eighteen. Hence it appears that Churchmen subscribe for the benefit of the poor eighteen times as much as the dissenters, and the Clergy alone nearly twice as much. If the Wesleyans were deducted, and none counted dissenters but those denominations who avow themselves such, the contributions of Churchmen in general to public charities would be thirty-six times as much as those of the dissenters, and the subscriptions of the Clergy alone nearly four times as much.

REV. HUGH JAMES ROSE.—The Rev. Hugh James Rose, of Trinity College, has resigned the Divinity Professorship at Durham.

CLERICAL APPOINTMENTS.

The Rev. JOSEPH ALLEN, D.D. of the University of Cambridge, one of the Prebendaries of Westminster, Vicar of Battersea, and Rector of St. Bride's. London, has been gazetted as Bishop of Bristol, in the room of Dr. Gray, deceased. Dr. Allen was tutor to Lord Althorp.

Name.	Appointment.
Atkinson, Christopher	Readership of St. James's, Bury St. Edmunds.
Houghton, G. D.	Curacy of Trin. Chap. Salford.
Irvine, Robert	Chapl. of Duncannon Fort.
Taylor, Robert	Dom. Chapl. to Lord Nelson.
Weldon, James Ind, B. A. . . .	Second Mast. of Oakham School.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Ball, John	St. Lawrence, Reading, V.	Berks	Salisbury	St. John's Coll. Oxf.
Bates, John	Crowland, R.	Lincoln	Lincoln	Marquis of Exeter
Biddulph, T. S. . . .	Preb. of Llanelivedd.			
Boys, James	{ Cranbrook, V. and Nonington, with Womenswold, C. }			Abp. of Canterbury
Clifford, —	Petersfield, P. C.	Hants	Winchest.	Bp. of Winchester
Collyer, T.	Bungay, V.	Suffolk	Norwich	Bp. of Ely
Daubeny, J.	Publow, P. C.	Somerset	B. & W.	Rev. A. Daubeny
Fade, J.	Wilton-le-Wear, P. C.	Durham	Durham	Sir W. Chaytor
Hodgson, J. M. . . .	Gidley, R.	Devon	Exeter	Rev. T. Whipham
Hutchinson, W. . . .	Newton, All Saints, C.	Lanc.	Chester	Manches. Coll. Ch.
Kelly, W.	Preston-cum-Hove	Sussex	Chich.	{ Rev. H. Plimley, Chanc. of Chich.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Lane, Ambrose	Pendleton, P. C.	Lanc.	Carlisle	Vicar of Eccles
Laurence, T. F. . . .	East Farndon, R.	Northam.	Peterboro'	St. John's Coll. Oxfr.
Marsh, E. G.	Waltham, All Saints, R.	Lincoln	Lincoln	Southwell Coll. Ch.
Mickle, John	South Leverton, V.	Notts	York	D. of Lincoln
More, Edward	Canon of Windsor			The King
Mossop, Isaac	Smarden, R.	Kent	Cant.	Abp. of Canterbury
Oldham, John	St. Paul's, Huddersfield, P.C.	York	York	Rev. J. C. Franks
Penleazje, John	Black Torrington, R.	Devon	Exeter	J. S. Penleazje, Esq.
Penton, Thomas	North Baddesley, D.	Hants	Winch.	{ T. Chamberlayne, Esq.
Prevost, Sir G. . . .	Stinchcomb, P. C.	Gloster	Gloster	Bp. of Gloster
Ram, Abel John	Towcester, V.	Northam.	Peterboro'	Bp. of Lich. & Cov.
Squire, Edmund	Ashen, R.	Essex	London	Lord Holland
Stafford, J. H. . . .	St. Paul's, Liverpool, P.C.	Lanc.	Chester	Corp. of Liverpool
Thompson, Edward	Keyworth, R.	Notts	York	P. Thompson, Esq.
Tomblin, Charles	Langtoft, V.	Lincoln	Lincoln	Sir G. Heathcote
Webster, Thomas	St. Botolph's, Camb. R.	Camb.	Ely	Queen's Coll.
Williams, G.	Wichenford, V.	Worcest.	Worcest.	D. & C. of Worcest.
Whiter, C. W.	Clowne, R.	Derby	Lichfield	Lord Chancellor
Whyte, J. R.	Okehampton, V.	Devon	Exeter	{ Rev. H. B. Wrey, & H. C. Millett, Esq.

CLERGYMEN DECEASED.

Bull, John	{ Pentlaw, R.	Essex	London	Rev. J. Bull
Cane, W. A.	{ Tattingstone, R.	Suffolk	Norwich	Rev. J. Bull
	{ Doddington, P. C.	Northum.	Durham	Duke of Northum.
Clarke, J. S.	{ Preston-cum-Hove, V.	Sussex	Chich.	{ Preb. of Hora Villa in Cath. Ch. of Chich.
	{ Canon of Windsor			The King
Frank, Edward	{ Shelton-cum-Hendwicke, R.	Norf.	Norwich	Rev. E. Frank
	{ Alderton, R.	Suffolk	Norwich	Rev. E. Frank
Gaskell, Thomas	Newton, C.	Lanc.	Chester	Manchest. Coll. Ch.
Hodge, John	Cullompton, R.	Devon	Exeter	Rev. W. Gray
Keeling, William	Pendleton, P. C.	Lanc.	Carlisle	Vicar of Eccles
Lyne, Richard	Little Petherick, R.	Cornwall	Exeter	J. Molesworth, Esq.
Scott, John	Thimble, R.	Bucks	Lincoln	
Tanner, Robert	Okehampton, V.	Devon	Exeter	{ Rev. H. B. Wrey, & H. C. Millett, Esq.

<i>Name.</i>	<i>Appointment.</i>
Cooke, H. G. P.	Chapl. to Forces at Cape of Good Hope.
Dyke, Henry G.	Mst. of St. Alban's Hall, Oxford.
Howell, Howell	Curate of Regnoldstone, Glamorganshire.
Pickles, Robert	Mast. of Kirkburton Free School.

OXFORD.

ELECTIONS.

The Rev. George Rowley, D.D. Master of University College, has been the third time nominated and admitted Vice-Chancellor, by letters from his Grace the Duke of Wellington, the Chancellor of the Uni-

versity, and approved by Convocation. Having taken the oaths of office, and addressed the members of the University assembled in a Latin speech, the new Vice-Chancellor nominated as his Pro-Vice-Chancellors the Rev. Richard Jenkins, D.D. Master of Balliol College; the Rev.

John Collier Jones, D.D. Rector of Exeter College; the Rev. Ashhurst Turner Gilbert, D.D. Principal of Brasenose College; and the Rev. Thomas Edward Bridges, D.D. President of Corpus Christi College.

Mr. Miles Atkinson, B.A. of Queen's College, has been elected Fellow of Lincoln College.

Mr. Charles Rumsey Knight (of kin to the founder) and Mr. Charles Nevinston (late Commoner of Exeter College) have been admitted Scholars of Wadham College.

DEGREES CONFERRED.

MASTERS OF ARTS.

Rev. Thomas Thellusson Carter, Christ Ch.
John Hockley Taylor, Queen's Coll.
Andrew Foster, Wadham Coll.
William Fowle, University Coll.

BACHELORS OF ARTS.

Frederick James Spring, St. Edmund's Hall.

Congregations will be holden for the purpose of granting Graces, and conferring

Degrees, on the following days in the present Term, viz.

Nov.	Thursday	13
	Thursday	20
	Thursday	27
Dec.	Thursday	4
	Thursday	11
	Wednesday	17

No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A. or for that of B.C.L. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Conferral.

The Regius Professor of Divinity will commence his course of Lectures on Monday, Nov. 24.

MARRIED.

At Winchester, William Erle, Esq. B.C.L. Fellow of New College, and King's Counsel, to Amelia, eldest daughter of the Rev. David Williams, D.C.L. Prebend of Winchester, Head Master of Winchester College, and late Fellow of New College.

CAMBRIDGE.

ELECTIONS.

On Friday, the 10th Oct. (being the first day of term) the following gentlemen were elected University officers for the year ensuing:—

PROCTORS.

Rev. W. Potter, M.A. St. Peter's Coll.
Rev. H. Philpott, M.A. Catharine Hall.

MODERATORS.

Rev. J. H. Evans, M.A. St. John's Coll.
Rev. T. Gaskin, M.A. Jesus Coll.

SCRUTATORS.

Rev. R. Jeffreys, B.D. St. John's Coll.
Rev. G. Skinner, M.A. Jesus Coll.

TAXORS.

Rev. S. W. Waud, M.A. Magdalene Coll.
Rev. J. Graham, M.A. Queen's Coll.

PRO-PROCTORS.

Rev. G. B. Paley, B.D. Peter's Coll.
H. Kuhff, Esq. M.A. Catharine Hall.

The following gentlemen are the Caput for the ensuing year:—

The Vice-Chancellor.

J. Graham, D.D. Mast. of Christ's Coll.—*Divinity*.

J. W. Geldart, LL.D. Trinity Hall.—*Law*.

J. Haviland, M.D. St. John's Coll.—*Physic*.

J. Graham, M.A. Queen's Coll.—*Sen. Non Regent*.

C. Wordsworth, M.A. Trinity Coll.—*Sen. Regent*.

Edmund Law Lushington, B.A. Rev. Henry Alford, B.A. Edward Terrick Hamilton, B.A. William Hepworth Thompson, B.A. William Dobson, B.A. and Thomas Rawson Birks, B.A. of Trinity College, have been elected Fellows of that Society.

Mr. James Key Ridgway has been elected Keeper of the Fitzwilliam Museum, in the room of the late Mr. William Key.

GRACES.

The following have passed the Senate:—

1. To appoint Mr. Martin, of Trinity College, Mr. Steventon, of Corpus College, Mr. Rusby, of Catharine Hall, Mr. Hymera, of St. John's College, Mr. Paley, of St. Peter's College, and Mr. Smith, of

Catharine Hall, Examiners of the Questionists in January, 1835.

2. To appoint Mr. Kuhff, of Catharine Hall, and Mr. Tucker, of St. Peter's College, Classical Examiners of the Questionists who are not Candidates for Honours.

3. To allow the Wardens of the Market the usual stipend.

4. To allow Mr. Martin, of Trinity College, and Mr. Hildyard, of Trinity Hall, to resume their regencies.

A grace also passed to empower the Vice-Chancellor, Dr. Haviland, and Professor Musgrave, to take such steps on the part of the University as they may think necessary with reference to the following clause in the Shelford Inclosure Act:—

"And whereas there is a channel watercourse which for a great length of time has been enjoyed by the residents and inhabitants of the University and town of Cambridge, running from the Nine Wells, in the bounds of the said parish of Great Shelford, to the town of Cambridge aforesaid, and supplying the said town with water, and such channel or watercourse doth take its source from the Nine Wells aforesaid, and part thereof doth run through a portion of the lands and grounds hereby intended to be allotted and divided; now, therefore, for the preservation of such channel or watercourse, as far as respects the source thereof and such part as runs through the lands and grounds hereby intended to be allotted and divided, and in order that the same may for ever hereafter be had and enjoyed by the residents and inhabitants of the University and town of Cambridge aforesaid without any interruption or disturbance whatsoever; Be it further enacted, That the said Commissioners shall, and they are hereby authorized and required, upon payment to them of such a sum of money as shall in their judgment be equivalent to the full value

thereof, to set out and allot unto the Chancellor, Masters, and Scholars of the University of Cambridge, and the Mayor, Bailiffs, and Burgesses of the said town of Cambridge, any portion of land not exceeding three acres in the whole immediately surrounding and contiguous to the Nine Wells aforesaid, to be for ever vested in the said Chancellor, Masters, and Scholars, and Mayor, Bailiffs, and Burgesses, and their respective successors, in trust and for the better preservation and protection of the aforesaid channel or watercourse and the source thereof: the hedges, ditches, mounds, and fences of which said portion of land so to be set out and allotted as aforesaid on all sides thereof shall be made, and for ever thereafter maintained and kept in repair, by and at the expense of the parties interested in the said channel or watercourse, and having the use and enjoyment thereof, not being proprietors or occupiers of lands in Great Shelford aforesaid."

DEGREE CONFERRED.

BACHELOR OF ARTS.

Leeds Conyers Booth, St. John's Coll.

The Norrisian Professor of Divinity has begun the first part of his Course, which will consist of Twenty-four Lectures. The Lectures will be continued every Wednesday, Thursday, and Friday, to the end of term.

MARRIED.

At St. John's, Hampstead, Richard Heathfield, Esq. of Lincoln's Inn, Barrister-at-law, Fellow of Jesus College, in this University, to Miss Helen Hetherington, of Frognal, Hampstead.

NOTICES TO CORRESPONDENTS.

We are obliged by "T.'s" communication of the Psalms and Hymns. His Sermon will be acceptable.

"T. U." will oblige us by sending any other Air similar to that by Lord A., or to that adapted to the 84th Psalm of the version by Bishop Mant. Our intention is to publish a choice selection of music, suited to our projected volume of Psalms and Hymns, as well as for the use of our churches in general; if, therefore, any of our readers would refer, or forward to us, such as may be beautiful and simple, we shall feel greatly indebted.

For the sake of economy, we should recommend "E." to procure our present Number from his own bookseller.

We have accidentally mislaid a small portion of the MS. of Bishop Kidder's observations on the Psalms: will our correspondent "T." oblige us by forwarding a supply for the hiatus between the termination in our last Number and the words "to me. Ps. XXXVII, 8. else thou shalt be moved to do evil," &c., where the remainder of our MS. commences.